

# An Exposit

on vpon the .v. .vi. .vii. chapters of  
Mathew, which thre chapters are þe keyes the  
doore of the scripture and the restoring agayne  
of Moyses lawe, corrupted by the Jewes  
and pharisees. And the Exposition  
is the restoring agayne of Chri  
stes lawe corrupted by the  
Papistes.

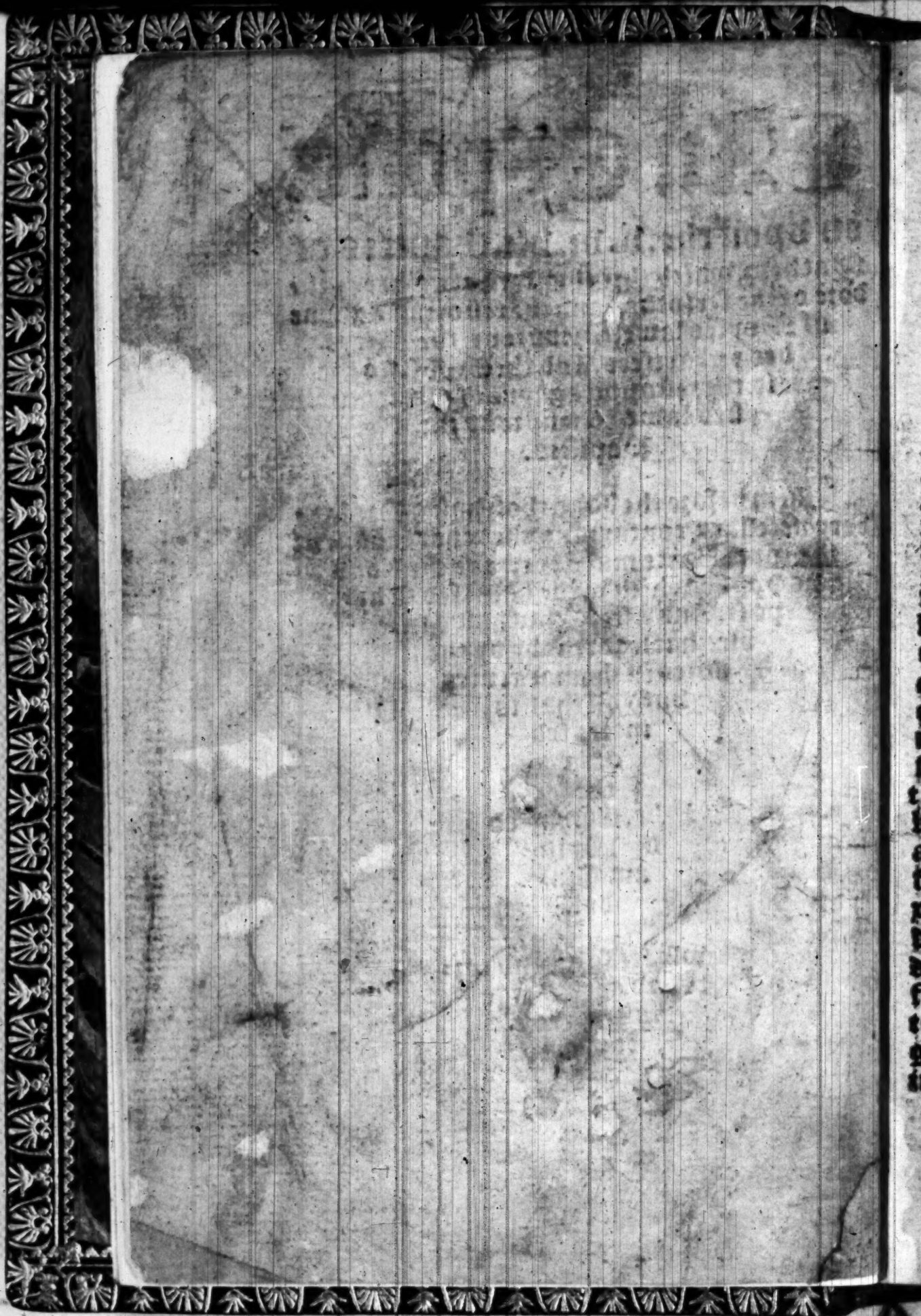
Item before the booke thou hast a Prologe  
very necessary, containing the whol summe of  
the covenante made betwene God and  
vs vpon which we be baptised to kee  
pe it. And after thou hast a ta  
ble, that leadeth thy by the  
notes in the margentes  
vnto all that is  
intreated  
of in  
the  
booke, Compyled  
by William  
Cris  
dal.

Newly set forth and cor  
rected accordinge  
to his first  
copie.

W. C.

Lucy





The prologe.

Folo. ii



For thou gentle Reder an  
exposition vnto the, v. vi. and  
vii. Chapters of Matthewe,  
Wherin Christ oure spirituall  
Isaac digged againe f welles  
of Abraham. which welles the  
Scribes and Phariseis, those  
wicked and spitefull philistines, had stopped  
and fylled vp with the earth of their false expo-  
sitions. He opened the kingdome of Hea-  
uen wher h they had shutte vp that other men  
shuld not enter as they them selues had no lust  
to goo in: He restozeth the keye of knowledge  
which they had taken awaye and brokenne the  
wardes with wresting the text contrary to his  
due and natyrall course with theyre false glo-  
ses. He plucketh away from the face of Mo-  
ses. the bayle which the Scribes and phariseys  
had spred theron that no man myghte persepue  
the brightenes of his countenance. He wedeth  
out the thornes and busches of their pharisa-  
icall gloses wherwith they had stopped vp the  
narzowe way and strait gate that fewe could  
synd them; the welles of Abraham at the scrip-  
ture. And the scripture maye well be called the  
kyngdome of Heauen whiche is eternall lyfe  
and nothyng save the knowledgc of God the  
father and of his sonne Iesus Christ. Johan  
xvii, Moyses face is the lawe in her. ryght vn-  
derstandyng. And the lawe in hir ryght vn-  
derstanding is the keye or at the leaste way the  
first & principall key to open the doze of scrip-  
ture. And the lawe is the verye waye that bring-  
geth vnto the doze Christ: as it is writen, gal  
iii, The lawe was our scholmaster to bring  
A. ii, vnto

Abrahams  
welles  
The kinge-  
dome of hea-  
uen what it is  
Moses face  
The kyngc  
what it is,  
The law



Unto the reader

the waye  
at leadeth  
Christ.

Unto Christ that we myght be iustified by say-  
eth. And Roman, i. the ende of the lawe: that is  
to saye, the thyng or cause why the lawe was  
geuen, is Christe, to iustifye all þe beleue. That  
is to saye the lawe was geuen to proue vs vn-  
ryghteous: to dyue vs to Christe, to be made  
right wyle thow we forgiuenes of sinne by hym  
The lawe was geuen to make the synne kno-  
wen sayth saynte Paule Rom iii. & that synne  
commytted vnder the lawe myghte be the more  
synfull, Roma, vii. The lawe is, that thyng,  
whych Paul in hys inwarde man graunted to  
be good, but was yet compelled ofte tymes of  
hys membris go those thynges whych that  
good lawe condemned for euell: Roma. vii.

lawe what  
office is.

The lawe maketh no man to loue the lawe, or  
lesse to do or comytte sinne: but genderith more  
iuste, Roma. vii. and increaseth synne Romano  
v. For I can not but hate the lawe, in as moche  
as I finde no power to do it, and it neuertheles  
condemneth me because I do it not, The lawe  
setteth not at one with god, but causeth wrauth  
Roma, iii.

The lawe was geuen by Moyses, but grace &  
verite by Iesus Christe, Iho. i: Behold though  
Moyses gaue the lawe, yet he gaue no manne  
grace to do it or to vnderstande it a ryghte, or  
wrote it in anye mannes herte, to consent that  
it was good, and to wythe after power to full-  
fyll yt, But Christ geueth grace to do it and to  
vnderstande it a ryghte, and wytteth it wythe  
his holpe spirite in the tables of the hertes of  
men, and makech it a true thinge there and non  
hypocresye. The lawe truly vnderstande, is  
those fyerce serpentes that stonge the chyldren  
of



of Iſraell w<sup>th</sup> p<sup>re</sup>ſent deathe: But Chyſte is  
 the braſone ſerpente on whome whoſocuer be-  
 ynge ſtonge w<sup>th</sup> the cōſcience of ſynne, looketh  
 w<sup>th</sup> a ſurge f<sup>y</sup> the, is healed immediatlye of p<sup>er</sup>  
 ſtingynge and ſaued from the paynes and ſorow-  
 es of hell. It is one thyng to condemne and  
 p<sup>ro</sup>noūce the ſentence of death and to ſtinge p<sup>er</sup>  
 cōſcience w<sup>th</sup> the feare of euerlaſtynge payne,  
 And it is another thyng to iuſtifie from ſynne  
 that is to ſaye, to forgyue and remitte ſynne: &  
 to heale the cōſcience, and certifie a man, not  
 only that he is deliuered frō eternall death but  
 alſo that he is made the ſon of God and heyre  
 of euerlaſtinge lyfe. The firſt is p<sup>er</sup> office of the  
 law The ſecōd p<sup>er</sup>teyneth vnto chyiſt onlic tho  
 row faith. Now yf p<sup>er</sup> geue p<sup>er</sup> law a falſe gloſe &  
 ſaye that the law is a thyng which a man maye  
 do of his owne ſtrenght, euen out of the power  
 of hys fre wyll and that by the dedes of p<sup>er</sup> lawe  
 thow mayſt deſerue forgiuenes of thi foze ſyn-  
 nes: then dyed Chyſte in vayne Galat. ii. and  
 is made almoſt of no ſtede ſeyng thou arte be-  
 come thine owne ſauoure. Nether can Chyiſte  
 where that gloſe is admitted) by otherwiſe to  
 ken oꝝ eſteemed of Chyiſten men (foꝝ his paſſion  
 and p<sup>ro</sup>myſe made to vs in his bloude) then he  
 is of the turkes: how that he was an holpe p<sup>ro</sup>-  
 phete, and that he prayed foꝝ vs as other ſayn-  
 tes doo: ſaue that we Chyiſten thinke that ſain-  
 tes be (to hugh we ymagyn him ſo p<sup>ro</sup>uide that  
 he wyll not heare vs but hoꝝ owe his myld mo-  
 ther and other holie ſaintes, which al we count  
 muche moꝝe meke and mercifulle, then he, but  
 hym moost of myght (and that he hath alſo an  
 higher place in heaue, as the graye friers and  
 obſeruantes

The, braſe  
 ſerpent.

Num, xxi

The lawe &  
 faith he of cō-  
 trarie opera-  
 tions

The ſcriptur  
 how it is lo-  
 ked v<sup>p</sup>

Unto the reader

obseruautes let hym, as it were from the chynne  
ne vpwarde aboue saynt frāces.

And so when bi this false interpretacion of the  
lawe, Christ which is the doore, the waye and p  
grounde or foundacio of al the scripture, is lost  
concernyng the chiefest frute of his passion, and  
no more sene in his owne lyknes: then is the  
scripture locked vp & henceforth extreme dark-  
nes & a mase, wherin yf thou walke, thou wot-  
test nother wher thou art, nor cast find ani wal-  
out. It is a confused Chaos, and a mynglynge  
of all thinges to gether wyth out order, euerpe  
thyng contrary to another. Yt is an hedge or  
groue of byers wherin yf thou be caught, it is  
impossible to get out, but that yf thou louse thy  
selfe in one place, thou art tangled and caught  
in another for it.

Thys wyse was the scripture locked vp of the  
scribes and pharises, that p Jewes coude not  
se Christe when he came nor yet can, & thoughe  
Christe wyth these. iiii. Chapters dyd open it a-  
gayne: yet by suche gloses, foroure vntanke-  
fullnes sake, that we had no luste to lyue accor-  
ding haue we Christe lost Christe agayne, and  
die vnderstandyng of the moste cleare texte,  
wherwyth Christe expoundethe and restorethe  
the lawe agayne.

For the hypocrites whatsoeuer seme th impossi-  
ble to thei corrupt nature vncruened in Christ  
that they couer ouer wyth the thymste of thei  
gloses, that the light therof shoulde not be sene.  
As they haue Interpretate here the wordes of  
Christ wher wyth he restoreth the lawe agayne  
to be but good coucelles only, but no preceptes  
that bynd the conscience. And therto they haue  
so



so roffed and tangeled the tempoꝛall and spiri-  
tuall regiments together, & made therof ſuche  
confuſion that no man can knowe the one fro  
the other: to the entēt that they wolde ſeme to  
haue bothe by the authorite of Chyiſte, whiche  
neuer vſurped tempoꝛall regiment vnto him,  
Notwithſtanding (moſt deare reader (if thou  
reađe this expoſition with a good hert only to  
knowe the truth ſoꝛ þ̄ amēding chiefeli of thin  
owne liuinge and then of othermēnes as chari-  
tie requireth where an occaſiō is giuē: theſe ſhalt  
thou perceiue their falſhed, & ſe their miſt expel-  
led with the brightneſſe of the ineuitable truth

Chyiſte, v-  
ſed no tem-  
poꝛall reg-  
ment

Another concluſion is this: al the good pro-  
miſes which are made vs thoꝛowe oure all, the  
ſcripture ſoꝛ Chyiſtes ſake, ſoꝛ his loue, hys  
paſſiō oꝛ ſuffering, his bloud ſhedding oꝛ death  
all are made vs on this cōdicion and cōcenaunt  
on oure partye, that we henceforth loꝛe the  
lawe of God, to walke therein, & to do it and fa-  
ſſiō oure lynes thereafter, In ſo muche that who  
ſoꝛuer hath not the lawe of God writtē in his  
herte, that he loue it, haue hiſ luſte in it, and re-  
corde therein night and daye, vnderſtanding it  
as God hath giuē it, and as Chyiſte and the a-  
poſtles expounde it The ſame hath no parte in  
the promiſes, oꝛ can haue any true faith in the  
bloude of Chyiſte: becauſe there is no promiſes  
made hym. but to them only that promiſe take,  
pe the lawe.

Chyiſtes a-  
gyfte giuen  
oneli to the  
that louethe  
lawe and pro-  
feſſe it.

He that pro-  
feſſeth not  
law hath no  
parte in the  
promiſes

Thou wilt happely ſaye to me againe: yf I  
can not haue my ſinnes wꝛgeuē excepte I loue  
the lawe. and of loue endeuoure myſelfe ta kepe  
it: then the keepinge of the lawe iuſtifieth me. I  
anſwere that the argument is falſe but blinde

A. iiii, ſophiſtrie

Wozkes do



Unto the reader.

Co: 5  
a not iustifi: sophistrie, and lyke vnto this argumente: I ca  
not, haue forgiveness of my sinne except I haue  
sinned. Ergo to haue sinned is the forgiveness  
of sin: it is lyke to this also: No mā cā be hea  
led of the pocks but he ꝑ hath thē: ergo to haue  
the pocks doth heale, ꝑ pocks And lyke sophy  
stri are their argumētis if ꝑ wilt enter into life  
kepe the comaundements. Mat. xix. Ergo ꝑ de  
des of the lawe iustifye vs. Itē the heares of ꝑ  
lawe ar not rightuous in the sight of god but ꝑ  
doers of the lawe shalbe. iustified Rom. 2. Er  
go the dedes of the lawe iustifie from syn. And  
agayne we muste all stand befoze he iudgemēt  
seate of Chist to receaue every man accordyng  
to the dedes which he did in the body: Ergo  
the lawe oꝝ the dedes of the lawe iustifie.

These and al suche are naughte argumētis  
foꝝ ye se that the king pardoneth no murthe  
rer but on a condicion, that he hencefoꝝth kepe  
the lawe and do no moze soo. And yet ye knowe  
well ynough that he is saued by grace fauoure  
and pardon. Yer the keepinge of the lawe come.  
Howebeit if he breake the lawe afterwarde,  
he falleth agayne into the same daunger of death  
Euen so, none of vs can be retayned to grace  
but vppon a condicion to kepe the lawe, nether  
the lawe by yet continue any longer in grace then that pur  
eping ꝑ lawe pose lasteth And if we bꝛake the lawe we muste  
be continue sue foꝝ a newe pardon, and haue a newe fighte  
agaynste sinne hell and desperacion, yer we can  
come to a quyet faith agayne and seale that the  
sinne is forgiven. Althether can there be also a  
stable and vndoubted faith that thy synne is  
forgiven ꝑ, excepte ther be also a lusty courage  
in thine hert and a truste that thou muste sinne

Unto the reader.

Foli. v.

no more. For on that condiction that thou en-  
deuoure thy selfe to sinne no more. is the pro-  
mise of mercie and forgiveness made vnto the.

And as thy loue to the lawe increaseth, so  
doeth thy fayth in Chyriste, and so doeth thyne  
hope and longynge for the lyfe to come. And as  
thy loue is colde, so is thy faythe weake. and  
thyne hope & longinge for the lyfe to come, litle.  
And where no loue to the lawe is, there is nei-  
ther faythe in Chyriste for the forgiveness of  
sinne, nor longinge for the lyfe to come: but in  
steede of fayth, a wicked imagination that god  
is so vnrightheous that he is not offended with  
sinne. And in steede of hope, a desire to liue ever  
here, & a greedines of worldlie voluptuousnesse.  
And vnto all suche is the scripiture locked vp  
and made impossible to vnderstand. Thei maie  
reade it, and reherse the stories therof, and dis-  
pute of it, as the turkes maye and as we maye  
of the turkes lawe, And they maye, suche pride  
hypocresie and all maner of poyson theroute  
to slaye their owne soules, and to put stöbling  
blockes in other mēnes waye, to thruste them  
from the truthe: and get suche lerninge therein  
as in Aristotelles Ethikes and morall philo-  
sophy, & in the preceptes of olde philosophers  
But it is impossible for the to appli one cōtēte  
therof to their soules health for to fashion their  
liues therby for to please God, or to make the  
loue the lawe or vnderstand it, either to feele the  
power of Chyristes deathe & might of his resur-  
rection & sweetnes of hys lyfe to come. So h  
they  
euer remayne carnal and fleshlye, as thou haste  
an ensample of the scribes. & Jewes in h newe  
testament. Another conclusion is this: of them  
that

Feythe, loue  
and hope an  
in se perabl  
in thys lyfe

the lawe the  
h loue not  
h lawe can  
vnderstand  
the scripiture  
to saluacio

Care.



Unto the reader

howe God that belene in Christ for remission of sin and  
careth for þe loue þe lawe, are a thousand degrees & not so few  
weake,

one perfecter or weaker the another: of which  
a great sorte are so feable þe they can nether go  
forwarde in theyr professiō & purpose, nor yet  
stande except they be holpe & bozne of their stro-  
ger brethren & tended as younge children are bi-  
þe care of their fathers & mothers, And therfor  
doth god commaund the elder, to care for the yō-  
ger. As Paul teacheth Ro. xv. saying we þe  
stronger ought to beare þe feablenes of the þe  
weaker, And Gala. vi. brethren if any man be  
caught in any faute, ye þe be spiritual ( & are gro-  
wne in knowledg & haue gotten the victori of  
poure fleische, teache such with the spirit of  
lostenes, not callinge them heretikes at the  
first chappe, and threatenynge them with fier  
and faggottes. But alter, alterius onera por-  
tate ( sayeth he ) et sic adimplebitis legem  
Christi. That is to saye: beare the others bur-  
then, and so shall ye fulfill the lawe of Christe  
Eue so verely shall ye fulfil the lawe of Christ,  
and not with smitinge poure brethren and put-  
tinge stōblyng blockes befoze their weake fete  
and killynge theyr consciences, and makynge  
them moze afraide as shadowes and bugges,  
then to breake their fathers commaundemētes  
and to trust in wordes, of winde and vanyte  
moze then in their fathers promyse,

And for their sakes also, he hath ordeyned  
rulers both spiritual and temporal, to teach  
Rulers, whi the, and exhort them, to warne the and to kepe  
they were occasions fro them that with custome of sinne  
lagned,

Now when they þe take vpon the to be þe elder  
brethren



brathzen, are become hypocrites, and turned to  
wylde fozes and cruell wolues and fearce li-  
ons, and y officers be waken egel and seruaun-  
tes to Mamō, ministring their offices for their  
owne lucher onely, and not for the profyte of  
their brathzen, but fauouring al vices wherby  
they may haue a vantage. The is God compel-  
led of hys fatherly pitie to scourge hys weake  
hym selfe, with pouertie, oppzession, wzonge,  
losse, daunger, and with a thousande maner of  
deseases, to bzing them agayne if they be fal-  
len, & to kepe they, hertes faste to their profes-  
sion. So that Diligentibus Deum omnia  
cooperantur in bonum. Roma. viii. They that  
loue God, that is to saye, the lawe of God (for  
that is to loue God) vnto them God turneth  
all to the best, & scorgeth them with the lustes  
of their owne weakenes to their owne saluati-  
on. A nother conclusion is this. God receyueth  
bothe perfite and weake in like grace for Chri-  
stes sake, as a father receiueth all his children  
bothe small and greate in like loue. He recey-  
ueth them to be his sonnes and maketh a coue-  
naunt with them, to beare they, weakenes for  
Chzistles sake, tyll they be waken stronger and  
howeso often they fall, yet to forgeue theym yf  
they wyll turne agayne, and neuer to cast of a-  
nye, tyll he yelde hym selfe to synne, and take  
sinnes parte, and for affection and luste to sin  
fight agaynst his owne profession to destroye  
it. And he correcteth and chastiseth his childre  
euer at home with the rodde of mercie and loue  
to make them better: but he bzingeth them not  
forthe to be iudged after the condemnation of  
the law. A nother conclusiō is this: every man

Why God  
scorgeth his

The conditi-  
ons of the co-  
uenant.

is.

Unto the reader

Fleſh & ſpirt

Croſſe

Is two men, fleſh and ſpirt. Why the ſo fighe  
perpetuallie one agaynſte another, that a man  
muſt goo either backe oꝝ foꝝwarde, and can not  
ſtande longe in one ſtate. If the ſpirt over-  
come the temptacon: then is the ſtronger and  
the fleſhe weaker. But and if the fleſhe get a  
cuſtome, then is the ſpirt none other wiſe op-  
preſſed of the fleſhe then as though he had a  
mountayne vppon his backe, and as we ſome-  
time in our dꝛames thinke we beare heuier the  
a mylſtone on oure bꝛeaſtes, oꝝ when we dꝛeam  
nowe & than ſe we wolde rine awaye foꝝ feare,  
oure legges ſeime heauyer then leade. Euen ſo  
is the ſpirt oppreſſed & ouer laden of the fleſhe  
thoꝝow cuſtome, that he ſtruggeleth and ſtrꝛ-  
ueth to get vp and to breake lowe in vayne,  
vntyll the God of merce whiche heareth his  
gꝛone thoꝝowe Jeſus Chꝛiſte, come and lowe,  
his with his power, and put his croſſe of tri-  
bulacion on the backe of the fleſhe to kepe his  
downe, to minishe his ſtrength and to moꝛtifi-  
his. Wherefoꝝe euerie man muſt haue his croſſe  
to naye his fleſhe to, foꝝ the moꝛtifieng of his  
Now if thou be not ſtrong enough and diſcre-  
te herto to take vp thy croſſe thy ſelfe and to  
tame thy fleſhe with pꝛayer and faſtyng, wa-  
ching, dedes of merce holpe meditations and  
readyng of ſcripture, and wyth bodely labour  
and in withdꝛawynge all maner of pleaſures  
from the fleſhe, and wyth exercyſes contrarie  
to the vyces whiche thou markeſte thy bodye  
moſte enclined to and wyth abſteynyng from  
all that courage the fleſhe agaynſt the ſpirt:  
as readyng of wanton booke, wanton com-  
munication ſolpweſtyng and effeminate  
thoughtes



thoughtes, and talkinge of couetousnes, which  
 Paule forbydeth Ephesi. v. & magnifyenge of  
 worldly promociōs And takest I say vp suche  
 a crosse by thyne owne selfe, or by the counsell  
 of other that are better learned and excerysed  
 the thou. The must god put his crosse of aduer  
 site vpo the. For we muste haue enerye man is  
 crosse in this world, or be dāned with þ world  
 Of this yē se the difference betwene the synne  
 of them th at beleue in the bloud of Chyiste for  
 the remission of sinne and consent and submit  
 them selues vnto the law: and the sinne of the  
 that yeaude them selues vnto sinne to serue it  
 it. The first sinne vnder grace, and their fines  
 are veniall, that is to saye: forgeueable. The  
 other sinne vnder the lawe and vnder the dam  
 nation of the lawe, and fyght (for a great part  
 of them) against grace and against the spirite  
 of grace and against the law of God and faith  
 of Chyiste, and corrupte the texte of the coue  
 nant with false gloses and are disobedient to  
 God and the afoze sinne dedlye.

The sinne be  
 der grace and  
 to sinne vn  
 der the lawe.

Of this also yē se the difference betwene the  
 lambes of true beleuers, and betwene the vn  
 cleane swyne that folowe carnall lustes and  
 fleshye liberte, & the churlyme and hypocrites  
 dogges. Whiche for the blynde zeale of theyr  
 owne rightousnes, persecute the rightwisnes  
 of the faith in Chyistes bloud: The effeminat  
 careles swine which cōtinue in their fleshy lines  
 & cease not to allowe the selues in their olde  
 podell, thynke that they beleue verye well in  
 chyistes bloude: but they are deceiued (as thou  
 mayst clerlye perceiue, because they feare not  
 the dampnation of euell woꝝkes. noꝛ loue the  
 law

Lambes.  
 Swyne,  
 Dogges

Swine, haue  
 no sayth



Unto the reader

lawe of good workes, & therfore haue no parte in the promise.

Dogges lo-  
ne not the la-  
we.

True faith  
is coupled w  
loue to plaw

The differ-  
ence of faiths  
howe it isto  
be vndersta-  
de, faith iust-  
ifieth.

Fayth of his  
pocrites.

The cruell and doggish hypocrites which take vpon them to worke, thinke they loue the lawe which yet they neuer sawe, saue vnder a bayle. But they be deceaued (as thou mayest perceue) by that they beleue not in Christ for þe forgiveness of sinne. Wher by also (I meane that they beleue not) thou mayest perceue that they vnderstande not the lawe, for if they vnderstoud the lawe it wolde eynther driuē them to Christe or make them dispayre immediatly.

But the true beleuers beholde the lawe in his owne lyknes and se the impossibilitie therof to be fulfilled with naturall power, and therfore fle to Christ for mercye, grace and power, and then of a verie thankfulness for the mercye receaued loue the lawe in his owne lyknes and submitte themselves to learne it & to profite therein and to do to morrow that they can not do to daye. Yese also the difference of all maner of faithes. The faith of all true beleuers is that God iustifieth or forgiveth and Christe deserueth it and the faith or trust in Christes blood receaueth it & certifieth the conscience therof: and saueh & deliuereth her from feare of death & dampnation, and this is that we meane when we saye faith iustifieth: that faith (I meane in Christ and not in our owne workes) certifieth þe conscience that oure sinnes are forgiven vs for Christes bloodes sake.

But the fayth of hypocrites is that god forgiveth and workes deserue it. And that same false fayth in their owne workes receiueh the mercie promysed to þe merites of their owne workes

And so Christ is utterly excluded. And thus  
 yese that sayeth is the thyng that is affirmed  
 to iustifye, of all partes. For sayth in Christ  
 es bloude (which is Godes promyse) quieteth  
 þe conscience of þe true beleuers And a false sayth  
 of trust in woꝝkes (which is their own faining  
 begyleth the blind hypocrites for a ceason, tyll  
 God for the greatnes of theyr sinne, when it is  
 ful, openeth theyr eyes, and then they dispeare.  
 But the swyne saye: God is so good that he  
 wyll saue deuilles and all, and damne no man  
 perpetually, what so euer he do.

Fayth of  
 swynne

Another cōclusion is this, to beleue in Christ  
 for the remission of synnes, and of a thankfull  
 nes for that mercye to loue the lawe truely: þe  
 is to saye, to loue God that is father of al and  
 geueth all, and Iesus Christe that is Lorde of  
 vs all and bought, vs all, with all oure hartes,  
 soules, power and might and oure brethren for  
 oure fathers sake (because they be created af-  
 ter his image) and for our Lorde and mayster  
 Christes sake because they be the pryce of hys  
 bloude: and to longe for þe lyfe to come because  
 this lyfe cannot be ledde without sinne These  
 iii. poyntes I say) are the profession and rely-  
 gio of a christe man, and the inward baptisme  
 of the herte signified by the outwarde wash-  
 ing of the body. And they by that spiritual cha-  
 racte, badge or sygne wherwith God thoroꝝwe  
 his spirit marketh a his imediately and asone  
 as they be ioyned to Christ and made membes  
 of his church by true sayth.

The right  
 baptyme.

The church of Christ then is the multitude  
 of all them that beleue in Christ for the remi-  
 sion of synnes and of a thankfulnes for that mer-  
 cie



Unto the reader

mercy, loue the lawe of God purely and with  
out gloses, and of hate they haue to the sinne of  
this worlde, longe for the lyfe to come.

This is the churche that can not erre dampna-  
bly no 2 any long time, o2 all of them but all one  
as any question ariseth, the truthe of Goddes  
promyse stirreth vp one o2 other to teache them  
the truthe of euerye thinge neadefull to saluaci-  
on out of Goddes word, and lyghtened the her-  
es of the other trew membes to se the same and  
to consent thereto.

And as all they that haue theyr hertes washed  
with this inward baptyisme of the spyzite are  
of t he churche and haue the keyes of the scryp-  
ture ye and of bindynge and lousinge and doo  
not erre. Euen so they that sinne of purpose  
and wyll not heare when theyr fautes be tolde  
them but seke liberties and priuileges to sinne  
vnpunished, and glose out the lawe of God, &  
mayntayne ceremonies, tradicions and custo-  
mes to destrope the faith of Chyste: the same  
membres of sathan, and all their doctrine is poi-  
son Erroure and darkenes ye though they be  
popes, bishoppes, Abbotes. Curates and doc-  
tours of diuinitie, and though they can reherse  
all the scriptur without booke, & though they be  
sene in greke hebrew and latine: yea & though  
they so preache Chyist and the passion of Chyist  
that they make the poze women wepe & howle  
again. For when they come to the pointe that  
they should minstre Chyistes passion vnto the  
they can not vn saluacion of theyr soules, ther they poison all  
stande the together and glose out the lawe & should make  
liõ of chris vs seale our saluacion in Chyist, and dyue vs  
to saluati to put our trust in oure owne woorks for the  
semis

they that  
be not the  
be witten  
theyr her-  
they can not vn  
stande the  
liõ of chris  
to saluati

Unto the reader

Fol, ix,

remission & satisfactiō of our sinnes & in the  
pithe playe of hypocrites which sel their meri  
tes in stede of Chyistes bloude and passion.

**¶** Lo (now deare reader) to beleue in chyistes **A** mozte re  
bloude for the remission of sinne & purchasing petinge.

of al þ good promises þ help to the life to come  
and to loue þ lawe, & to long for þ life to come  
is the inward baptisme of þ soule þ baptisme  
that onely a dayleth in the syghte of God, the  
new generacion and image of Chyist, the onely  
keye also to binde & loose sinners. The towre  
stone to try the doctrines. The lantern & light  
that skatereth & expelleth the mist & darchnes  
of all hypocrisie, & a preseruatue against al er  
roure & heresi, The mother of al good workes  
The earnest of ouerlasting life and title wherby  
we chalendge our enheritaunce.

And though faith in Chyistes bloude make the  
marriage betwene oure soule and Chyist, and is  
properlie the marriage garmēt. yt and the signe  
**Tau**, that defendethe vs fro the smitinge and  
power of the euil aungelles. & is also the rocke  
whereon Chyistes church is, buylte, and, wherō  
all that is buylte, standeth agaynste al wether  
of wynde and tempestes: yet might the profes  
sion of the faythe in Chyistes bloude, and of  
the loue to the lawe and longing for the life to  
come, be called all those thinges where malice  
and frowarde vnderstandinge away: because  
that where one of them is there be al thre and  
where all are not there is none of them.

**¶** And because that the one is knowen by the  
other and is impossible to knowe any of them  
truelye and not be deceiued, but in respect and  
comparison of the other. For if thou wylt be  
sure that thy faith be perfecte, then examyn thi

D, i.

selfe

Fayth hope  
& charite are  
inseperable.

Fayth, hope,



unto the reader

and, charyte selfe whether thou loue the lawe. And in lyke  
are knowen maner, if thou wilt knowe whyther thou loue  
on by other the law, a'ryght then examyn thy selfe whether  
thou beleue in Christ onely for the remission of  
sinne and obtayning the promises made in the  
scripture. And'even so compare thy hope of the  
lyfe to come, vnto fayth and loue, & to hatynge  
the sinne of this lyfe: whiche hate, the loue to  
the law engendereth in the. And if they accom-  
panie not one another al thre together, then be  
sure that al is but hipocrisie.

The office of  
fayth.

¶ If you say: seinge fayth, loue and hope be  
thre vertues inseperable Ergo faith onlie iust-  
ifieth not, I answer. Though they be inse-  
perable, yet they haue seperable and sondry of-  
fices as yt is aboue sayd of the loue and faith  
fayth only which is a sure and an vndoubted  
trust in Christe, and in the father thowowe him  
certefieth the conscience that the sinne is forge-  
uen, and the dampnacion and impossibilitie of  
the lawe take a way (as it is aboue reherfed in  
the conditions of the couenaint) And with  
suche persuations mollifieth the harte and ma-  
keth hir loue God agayne and his lawe

The office of  
loue.

¶ And as oft as we sinne, fayth only kepeth  
that we forsake not our profession and that lo-  
ue better lie quenche not: and hope fayth and on-  
lie maketh the peace agayne. For a true bele-  
uer trusteth in Christe onlie, & not in his owne  
workes or ought eles, for the remission of sin.  
¶ And the office of loue is to powze out agai-  
ne the same goodnes that he hath receyued of  
God vppon his neyghboure, and to be to hym,  
as he feleth Christ to his selfe. The office of  
loue onlie is to haue compassion and to beare  
with

Unto the reader,

Fol. r.

with his neybour the burthen of his infirmities And as it is written, i Pet. 4 Operit multitudinem peccatorum, couereth the multitude of sinnes That is to say: considereth the infirmities and enterpreteth all to the beste, and taketh for no sinne at al, a thousande thinges of whiche the least were inough (if a man loued not, to go to lawe for and to trouble and vnzquiet an whole towne, and sometime an whole realme or two,

And the office of hope is to comfort in aduersitie and make patient, that we saynte not and falledowne vnder the crosse, or caste it of our backs. And of them that these.iii inseparable in this life haue yet seperable and sondry offices and effectes, as heate and dryeth being inseperable in the fier haue yet their seperable operacion. For the dryeth onely, expelleth the moystnes, of al that is consumed by fyre, and heate onely destroyeth the coldnes.

The office of hope.

For dryeth and cold may stand together, and so many heate and moystnes, it is not all one to save the dryeth onely, and the dryeth that is alone: nor all one, to save, sayth onely and sayth that is alone.

Go to then and desire GOD to print this profession in thine herte, and to encrease it dailye more and more, that thou mayste be full shakn like vnto the image of Christe in knowledge and loue, and make thy selfe and crepe lowe by the grounde, and cleave fast to the rocke of this profession, and ty to thy ship this anker of saythe in Christes bloude, with the gable of loue, to cast if out agaynst all tempestes: and so set vp thy sayle and get the to the

B. ff.



Unto the reader  
the mayne sea of Goddes worde and reade  
here the wordes of Chiste with this' expositi-  
on folowynge, and thou shalt se the lawe faith  
and workes, restored eche to his right vse and  
true meanynge. And therto the cleare difference  
betwene the spirituall regiment and the  
temporal and shalt haue an inetrance  
and open waye into the rest of al  
the scriptur . . . Wherein  
in al other thinges the  
spirite of verite guide  
the and thynne  
vnderstan  
dyng  
Amen.

# THE V. CHAPY TER OF Mathew.



**W**hen he saw the people  
be wēt vp into a mou-  
tain and late hī down  
& his disciples cam to  
him and he opened his mouth and  
taught them sayng. Blessed be  
poore in spirite, for theyres is the  
kingdoms of heauen.

¶ Christ Here in his fyrst sermon beginneth  
to restoze the law of the ten commaundements  
vnto her right vnderstanding, against the scri-  
bes and pharises which were hypocrites false  
prophetes and false preachers. and had corrupt  
the scripture with the leuen of theyr gloses.

Pouertie in  
spirite,

And it is not without a grea<sup>r</sup> misterye þ christ  
beginneth his preaching apouertie in spirite  
which is nether bedgery nor againste the pos-  
sessinge of rychesse. But a vertue contrarie to  
the vyce of Couetuousnesse the Inordinate  
desyre and loue of ryches and putting trust in  
richesse.

¶ Riches is þ gyft of God geuen man to main-  
tayne the degrees of thys woorld, and ther-  
fore not euell: yea and some must be poore and  
some ritche. If we shall haue an ordze in thys  
world. And God oure father deuiddeth rychesse  
and pouertie among his chylderen accordyng

Rich



**An exposition of**  
to his godly pleasure and wil dome. And as  
richesse doth not exclude the from thy blessinge  
so dothe not **Douertie** certifie the, But to  
putte thy truste in the lyuing **GOD** maketh  
the happye. For if thou trust in the lyuing **GOD**  
then if thou be poore thou coueteste not to be  
riche for thou art certified that thy father shal  
minister vnto the foode and rayment, and be thy  
Defender. and if thou haue riches thou knowest  
that they be but vanitie. and that as thowe  
broughtest them not into the worlde so shalte  
thou not carpe them oute and that as they bee  
thyne to day so may they be an other **Mannes**  
to morowe and that the fauour of **GOD** onely  
both haue and also kepethe the and them, and  
not thy wysdomme or power and that they ne-  
ther oughte else can heape at neade saue the  
good wyll of thy heavenly father onely. **Hap-  
pye** and blessed then are the poore in spyrte: that  
is to say the rich that haue not their confiden-  
ce nor consolation in the vanite of theyr riches  
and the poore that desyre not inordinatly to be  
ryche but haue their trust in the lyuing **GOD**  
for foode and rayment and for all that perty-  
neth eyther to the body or the Soule for theyr  
is the kingdome of heauen.

**¶** And contrary wyse, vnhappy and accur-  
sed (and that with the fyrst and deppest of al cur-  
ses) are the ryche in spyrte, that is to saye the  
couetons that being rich truste in theyr ryches  
or beinge poore longe for the consolation of  
richesse and comfort not theyr soules with the  
promises of theyr heavenly father confirmed  
with the bloude of theyr **Lorde Chyist** for vn-  
to them it is harder to enter into the kingdome  
of

of heauen then for a Camell to enter thowwe  
the eye of an nedle. Marke. x. No they haue no  
parte in the kyngedome of Chyfte and GOD  
Ephel. v. Therfore is it euident why Chyft so  
dylgently warneth all hys to beware of coue-  
tousnesse, and why he admitteth non to be his  
Disciples excepte he firste forsake altogether,  
for there was neuer couetous parson true yet  
epter to GOD or man.

**I**f a couetous man be chosen to preache Couetousnes  
Goddess worde: he is a false prophete immedi es is a thig  
arise. If he be of the laye sorte, so ioyne he troce to the  
hym selfe vnto the false prophetes to persecute word of god  
the true the. Couetousnes is not onely aboue and to ymit  
all other lustes ( those thornes that choke the nisters of  
worde of GOD in them that possesse it ) but it same  
is also a deadly enemye to all that interprete  
Goddess worde trulye. All other vices though  
they laughe them to scoone that talke Godlye,  
Yet they canne suffice them to lyue and to dwell  
in the countrey: But couetousnes can not rest  
as long as there is one that cleaueth to Gods  
worde in all the lande.

**T**ake heade to thy preacher therfore: and nes is a fals  
be sure if he be couetous and gape for promoci prophet che  
on that he is a false Prophet and leueneth the fely knowe  
Scripture, for all his crying fathers fathers, ho Faith is pi  
ly churche and fiftene hundred yeares. and for victoꝝ.  
all his other ho ly pretences.

**Blessed are they that mourne,  
for they shall be comforted.**

**T**his mourning is also in the spryt and  
no hyne to the lowe lohyng of Hypocrites,  
woꝝ to the impatient weywardnes of those fleshy



### An expoficion of

lye which euer whyne and complayne that the world is naught because they cannot obtayne and enioye theyr lufte therein, Netherforbydeth it alwayes to be merie and to laughe, and make good cheare now and then, to forget fozrowe, that overmoch heynnes fwallowe not a man cleane vppe, foz the w<sup>l</sup>e man faith. foz row hath cost many theyr lyues.

And Proverb. xviij. An heuie fpyrite drieth on the bones And Paule commaundeth Phil. iiii. to reioyfe euer, And Roman. xii. he fayth reioyfe with them that reioyfe and fozrow with the that fozrowe and weape with them that weape which feme two contraries,

Sodly mour  
ninge,

✠ This moyning is that crosse without which was neuer anye Dyfcyple of Chyfte, oz euer Malbe. foz of what foever ftate of degre thou be in this world if thou profelle the Gofpell, ther followeth thy a crosse (as Warmentelle a cō payneth the fonne mininge) vnder which thy fpyrit Mall grone and mourne secretly not onely because the worlde and thyne oune flefhe carie thy away clean contrary to the purpose of thyne herte. But alfo to fe and behold thy wretchednelle and myfffortunes of thy Byetheren: foz which (because thou louest them as well as thy felfe) thou Malt mourne and fozow no leffe then foz thy felfe. Though thou be kinge oz Emperour, yet if thou knowst Chyft and god thozowe chyfte: and entendedst to walke in the ficht of god and to miniftre thye office truly thou Malt (to keape iuftice with all) be compelled to do dayly that, which thou art no leffe lothe to do then if thou fhouldest cut of thyne arme hzard oz any other membre of thine own bodye.

body pea and if thou wylt folow the right way  
 & nether turne on the ryght hande nor on the left  
 thou shalt haue immediatlye thyne owne sub-  
 iectes thin own seruants thyn own lordes thyn  
 owne counceylours & thine owne prophets ther  
 to against the: Unto whose froward malice &  
 stoubernesse thou shalt be compelled to permit a  
 thousand thynges against thy conscience, not  
 able to resist the at which thyne hert shall blede  
 inwardly, & shalt cause thy sweet soppes which  
 thou woldst weneth thou hast in sorowes inough  
 and styl mourning studieng either alone or els  
 with a fewe frendes secretelye night and daye  
 and sighyng to God for helpe to mitigate the  
 furious frowardnes of them whome thou arte  
 not able to with stande, that all go not after the  
 wyll of the vngodly. What was David com-  
 pelled to suffer all the Dayes of, hys lyfe of  
 his owne seruantes the Sonnes of Seruis  
 beside the myschaunces of hys owne childeren  
 And howe was oure kinge Johan forsaken of  
 his owne lordes when he woulde haue putte a  
 good and godly reformation in his owne lād:  
 How was Henry the second compassed in lyke  
 maner of his owne prelates whom he had pro-  
 moted & noughte, with the secret conspira-  
 cye of some of his owne temporall lordes wyth the  
 I spare to speake of the mourning of the true  
 preachers and the poore commen people whiche  
 haue none other helpe but the secreete hande of  
 God and the worde of his promyse,

But they shall be comforted of all their tribu-  
 lation, and their sorowe shall be turned into  
 ioye & that infinite and everlastinge in the lyfe  
 to come: Nether are they without comfort here  
 in

Kinge John

Henry the se-  
 conde.



In expolicion of  
In this world: for Christ hath promised to sed  
theim a comfortoure to be wyth them for ever  
even the spirite of trouthe whiche the worlde  
knoweth not, John. xiiii. And they reioyse in  
hope (of the comforte to come) Roma. xii.

And they overcome thow sayeth, as it is  
wrytten Hebze, xi. t besayntes, thow we sayth  
ouer came kingdomes and obtayned the pro-  
mises. And. i. Jo. v. this is the victoꝛe þ̄ ouer  
comethe the worlde, even oure sayth. But the  
blinde worlde nether seethe oure comforte nor  
our trust in God, nor how god thow faith in  
his worde, healepeth vs and maketh vs ouercō.

¶ How overcome they (wilt thou saye) that  
be all wayes persecuted and ever slayng: bere-  
lye in euerye battayle some of them þ̄ wyinne  
the felde, be slayne: yet they leaue the victoꝛye  
vnto their deare frendes for whose sakes they  
tooke the fight vpon theim, and therfore are  
conqueroures, seinge they obtayne theyꝝ pur-  
pose and maynteine that they fought for. The  
curse ryeche of this worlde whiche haue theyꝝ  
ioye and comforte in theyꝝ richesse: haue, sence  
the begynnyng fought agaynste them, to wepe  
theim out of the worlde. But yet in vayne,

For though they haue alwayes slayne some,  
yet those that were slayne, wanne the victoꝛye  
for theyꝝ bethzen with their death and ever en-  
creased the numbꝛe of them. And though they  
semed to die in the sighte of the folke, yet  
they are in peace and haue obtayned that ever  
lastinge kyngedome for which they fought.

And beside al this: he god plageth the worlde  
for their sinne, these that mourne and sorowe  
are marked with the signe of Cui: in theyꝝ for  
hed

The v. chapter of Math fol xliii.  
haddes and saved from the plage. that they pe-  
rice not with the wicked, as thou seest Ezechi-  
ell. ix. and as Lot was deliuered from amonge  
the sodomites.

¶ And contrarie wyse, cursed are they that  
laugh now that is to say which haue theyr ioy  
folace and comforte in theyr ryches, for they  
shall sorowe and wepe Luke vi. And as it was  
answered the riche man, Luke xvi. sonne reme-  
mber howe that thou receyuedst thy good dayes  
in thy lyfe time, and Lazarus lyke wise euell,  
And therfore is he comforted, and thou to men-  
ted.

**Blessed are the meke for they shall  
enherite the earth,**

¶ By the earth vnderstand all that we pos-  
sesse in this worlde, which all god wyl kepe for  
vs yf we be softe and meke. And what soeuer  
trouble arise yet if we wyl be pacient and abyde  
the ende. wyl go on our syde: as it is writte in  
the xxxvi. psal. the wicked shall be wedded oute,  
but they that abyde the lordes lay sure shall en-  
heryte the earth. And againe within a whyle  
the wicked shall be gone thou shalt behold the pla-  
ce where he was and he shall be awaye: but the  
meke or softe shall enherite the earth. Euen as  
we saye be still and haue thy wyl, and of lytle  
medlyng cometh moch rest: For a pacient man  
shall weare out all his enemies.

¶ It is impossible to dwel in any place whe-  
re no displeasure shoulde be done the. If it be  
done vnwillyngly, as when thy neybour bea-  
stes breake into the Cozne by some chaunce  
gainst his wyl the it is reason that thou suffer  
and

The mount-  
nes for right  
wisnes at la-  
ued whē god  
taketh veng-  
ance on the v-  
right wyse

Meknes pos-  
selleth perth



An expolition of,

and forgeue. If it be doone of malyce and selfe wylle the with reuengynge thou doest but with podring in the fire make the flame greater, and geuente an occasion of moze euell to be done the. If any man raile on the and rebuke the, answere not agayne, and the harte of his malyce shall dye in it selfe and goo out immediately, as fyre dothe when no moze woode is layde thereon. If the wronge that is done

be greater then thou art able to beare, trust in God and complayne wyth all mekenesse vnto the officer that is set of God to forbid suche violence. And if the gentelmen that dwell aboute the, be tyrauntes, be readye, to helpe to fette theyr wood, to plowe theyr lande, to byngge in theyr herueste and so forth, and let thy wyfe vset my ladye nowe and then with a couple of hennes or a fatte capon and such lyke, and then thou shalt possesse all the remnaunte in tesse or else one quarel or other maye be pycked to the, to make the quite of al together.

¶ Those whether thou wilt w softnesse and sufferynge haue God on thy side, euer to saue the and to giue the eyer ynough, and to haue a good conscience and peace on the erthe, or with curpousnesse and impacience to haue God against the and to be polled a lytle and lytle of al together & to haue an euell conscience & neuer rest on the erth, and to haue thy dayes shortned therto God hath promysed if thou be meke and softe and suffre a litle persecucion to geue the not onely in the lyfe to come, but also an hundred folde here in thys lyfe: that is to saie to geue the his owne selfe and to be thy protector

Learne to ly  
ke in quiete

hundred fold

four and to, mynstre the euer ynough, whiche maye of right be called an hundred folde: and is a treasure passyng the treasure of al princes

**T**he finalpe Christ teacheth here how every mā must liue for him selfe amonge them to whome he is neybour and in ppyuate matters in which he is but as a neybour though he be a kynge and in whiche thou canst not be to safte. But and yf thou be an offyce, then thou must be good, kynd and mercyful, but not a mylkesopp and negligent. As to whome thou art a father them must thou rule and make obaye, and that with sharpnesse, if softnesse wyl not be harde and so in all other offices.

**Blessed are they that hungre and thirst for Righteousnesse, for they shal be fullfilled**

**R**ighteousnes in this place is not taken for the principalle righteousness of a chrissten man, thorow which the person is good and accepted before God. For these .viii. pointes are but doctrine of the frutes and workes of a chrisst mā before which the say the must be there: to make righteous wpythout all deseruyng of workes and as a tre out of whych al such frutes & workes must sprynge. Wherfore vnderstande here the outwarde righteousness before the worlde and true and sayt full dealyng eche w other, and iust executyng of offices of al maner degrees and mekenes is obediencie of all that are vnder power. So that the meanynge is: happy are they, which not only do their duties to all men

The pynas person maye not adueng but p'offyce must

Rightwysnes;



# An exposition of

men, but also studie and helpe to the bitter most  
of their powre with word, deade. counsel and  
exhorting that all other deale truly also accor-  
dinge to the degree that euery man beareth in  
the world, and be as desirouse to further good  
order and righteous dealinge, as the hongrie  
and thirstie be desirouse to eat and drinke

**Monke**

**Askes why  
thei comen in  
to religion**

¶ And note that it is not for naught that he  
sayth hongre and thirst, for excepte thy soule  
hongre and thirst for this righteousnes of his  
new nature, as the bodie dothe for meate and  
drinke of his olde nature, the deuell and the  
childre of this worlde (which can not suffre if  
a man either, de alle trulpe hym selfe or helpe o-  
ther) will so resiste the, plage the and so werie

the that thou haddest leuer of verpe mistruste  
and desperaciō that ought should be better, for  
sake all and make thy selfe a monke or a fryer  
ye to comen into a straunge contry and leaue  
al thy frendes, then to abyde in the worlde and  
to let it chose whether it wil synke or swimme

¶ But to comforte vs, that we saynte noto-  
rely, were of well doyng, Christe promisseth  
that al that haue this thirst and hunger, shal  
haue their lust satisfied, and be translated into  
a kingdome, wher none vnrighwisenes is, be-  
sydes that thou shalt here at length se manye  
come to the right waye and helpe with þe, and  
manye thinges that cannot be al together men-  
ded, yet somewhat betered and moze tolerable  
se, that al rightwisnesse shal not be quenched,

¶ And contrary wise cursed be al thei, þe are  
ful, as Luke in the, vii. saythe that is to saye,  
the hypocrites which to auoide all labour, so-  
row, care, commaunce and sorowpunge wythe

these

**Luke. vi**

Monks be  
cursed,

3033021

To be incre  
full what it,  
is

To be merce  
full what it,  
is



An exposition of  
things, and not to make a greuous sinne of  
every smal trifle, and to suffer and forbear in  
his owne cause the malice of them that wil not  
repent nor be a knowe of their wickednesse as  
long as he can suffre it and as long as it ought  
to be suffered, and when he can no lenger, then  
to complayne to them that haue authorite to  
forbydde wronge and to punyssh suche  
euell doers.

**Monke,**

**Convent**

**Holpe oyle  
muste be ad-  
uenged,**

**What the  
zeale of the  
righteous-  
nes is,**

But þe hypocrites cleane contrary cōdēpne  
all men for greuous synners, saue them onely  
that bye their holynesse of them. And because  
they wil suffre with no man, they get them to  
silence, And because they wyl helpe no man  
all that they haue they saue partayneth to the  
convent and is none of theirs And if they be of-  
fended, they wil be auenged immediatly

And to clooke, that they shuld not seme to ad-  
uenge them selues, the mater (say they) partai-  
neth to god and holy church or to some saynte  
or to one or other holy thinge: as if thou smite  
one of them on the one cheke, he wyl turne to  
the the other yet he wil aduenge him selfe, But  
the iniurie of the holy ople wherewith he was  
annointed that must he aduenge and that with  
a spiritual punishment that thou must be ac-  
curled as blacke as a colper and deliuered to  
Sathan. And if thou come not in and are ab-  
solution offer thi selfe to penance & to payeng  
thereto, they wil not suffre til the deuelfetch the  
But wyl deliuer the to the fyre in the meane  
tim, And al forzele of righteoulnesse (say they,

þe hypocrites, the zeale of righteoulnesse is to  
honger and thirst for righteoulnesse as it is abo-  
ue described: that is to care and studie and to  
doe

doe the bittermoost of thy power & all thynges went in the righte course and due order bothe zeale of righte how all degrees of the temporalitie and al wisnes so of the spiritualitie: and to leoparde lyfe and what it is goodnes theron.

¶ All the world can heare recozd what paine ye take & how ye care for & repossall comē welth & all degrees therein dyd & had their dutye: and how ye put your lyues in aduenture to preach & trueth & to enforme lordes & ppyetes & to cry vpon the to feare God & to be learned & to minister theyr offices truly vnto theyr subiectes & to be mercyfull and an example of vertue vnto the. And howe helpe ye that yowth were brought vp in learninge and vertue, and that the poore were provided for of foode and raymēt &c. And howe provide ye that your priestes be all learned & preach and do their duties truly. every man in his parrysh: how provide ye that sectes arise not to polle the peple & leade them out of the way vnder a colour of longe prayinge and hypocrisy holynesse, lyuinge theym selues ydle and beynge vtterlye vnto the common wealthe impossitable: who smelleth not the swee odour of chastetie & is amonge you. What righteousnes is in your sanctuaries, & what indifferent equite is in al your exemptions priuileges and liberties: Bi your workes we Iudge you and your zeale to righteousness, and not by your sophisticall subtile reasons. with, whych ye would claw oure eares, bleare oure eyes and begile oure wittes, to take your tyrannouse couetouse crudelitie for the zeale of righteousness.

Care  
How the spiri-  
tuall care  
for the tempo-  
rall common  
wealch.

¶ Finallye he that wyl not be mercyfull, to



Interposition of the  
be blessed of GOD and to obayne mercye of  
hym bothe heare and in the lyfe to come let him  
be accursed with the vnnmerciful and to him be  
iudgement without mercye, accordeinge to the  
wordes of saint James in his second Epistell.

**Blessed be the pure in hart, for  
vi, they shall see God,**

**¶** That which entreth into a man defyleth  
not a mā, But the thinges that defile a mā, pro  
ceade firste out of his herte as thou mayest see  
Mathew. xv. Thence come out euell thoughtes  
(sayth Christ) as murther, adultery, fornicati  
on, theft, false witnessings and blasphemies.  
These are the thinges that make a man foule.  
A man then is not foule in the sight of GOD  
tyll his herte be foule And the fylthynesse of the  
herte are thoughtes that studie to breake gods  
des commaundementes. Wherfore the pure  
nesse of the hertes is the consentinge and study  
ous purpose to kepe the law of God and to me  
ane truly in all thy wordes and workes and to  
do them with a true intent,

The purene  
sse of the her  
te what.

The filthyn  
nes of the her  
te what.

**¶** It foloweth then that thou mayst be pure  
harted and therewith do all that GOD hath  
commaunded and not forboden. Thou mayest  
be pureharted and haue a wyfe and get chylde  
ren be a iudge & condempned to death thē that haue  
deserued it hang oz head euell doers after they  
be by a iust processe condempned & mayst be pu  
reharted and do all the iudgi in the world, Not  
was pureharted among the sodomites. Nicos  
demus being in the counsell among them that  
conspired the death of Christ was pureharted &  
consented not wyth the to the death of the innocēt

**I**f the law be written in thy heart it will  
drive the to Christ, which is the end of the law  
to iustifie all that beleue. Rom. x. And Christ  
will shewe the his father, for no man seeth the  
father but the sonne, and he to whom the sonne  
will shewe him Luke. x. cha. If thou beleue in  
Christe, that he is thy saupour: that sayth will  
lead the immediately and shewe the God with  
a loue and amiable countenance, and make  
the seale and se howe that he is thy father, all  
mercifull to the and at one with the, and thou  
his sonne and highlie in his fauour and grace  
and sure that thou pleasest hym whē thou dost  
an hundred thynges whiche some holpe people  
woulde suppose them selues defiled, yf they  
shoulde but thynke on them. And to se God is  
the blessing of a pure herte.

**I**mpure and vnclean herted the are, al they  
that study to breake Gods commaundementes  
Impure herted are all that beleue not in Christ  
to be iustified by him Impure herted are al hy-  
pocrites y doe their worke for a false purpose  
ether for praise, profite, or to be iustified ther-  
by which painted sepulchres (as Christ calleth  
them, can neuer se God; or be sure that they be  
in the state of grace and that their workes be  
accept, because they haue no Gods word with  
them but cleane agaynst them

Impure herted who

**Blessed are the peacemakers, for** vii.  
**they shal be called the children of**  
**God.**

To inheret this blessing it is not only requir-  
ed y thou haue peace in thy self and that thou Peace mak-  
all ge what,

L.ii.



### An Exposition of the

take al to the best, & be not offended lightly & for  
euery smale trifle, & alway redy to forgiue noz  
sow no discord noz adueng thine owne wrong  
but also that thou be seruent & diligēt to mak  
peace and to go betwene wher thou knowest oꝝ  
herest malice and enui to be oꝝ self hateoꝝ strife  
to arise betwene persone, and person. and that  
thou leaue nothing vnought to let thē at one

Princes wat  
they oughte  
to doer thei  
the warre

And though Christ here speaks not of the  
tempozall swerde. but teacheth how euery mā  
shall lyue for him selfe towarde his neybour:  
yet Princes if they wilbe Gods chylde, muste  
not only giue no cause of warre noz begynne.  
but also though he haue a iust cause suffer him  
self to be entreated if he that gaue the cauiere  
pēt and must also seke alwaies of peace befoze  
he fight. Howe be it, when all is soughte, and  
nothing wil helpe, then he ought, and is bound  
to defende hys lande and subiectes. and in so  
doinge he is a peace maker, as well as whē he  
causeth theues and murtherers to be pnnished  
for their euill doyng and breakyng of the co  
men peace of his lande and subiectes.

If thou haue peace in thy selfe and louest  
the peace of thy bzethren after this maner so is  
god thozow Christ at peace with the, and thou  
his beloued sonne and heze also. **Mozouer.**  
if the wꝝong done the, be greater thē thou may  
est beare: as when thou art a person, not for  
thy selfe only, but to respect of other, in what  
soeuer woꝝdly degree it bee, and hast an office  
committed the then, when thou haste warned  
with all good maner him that dyd it and non  
amēdment wilbe had, kept peace in thine hert  
& loue him stil, and cōplayne to thē that are in

to reforme such things, and so art thou yet a peacemaker and still the sonne of God, But yf thou aduenge thy selfe or despyeste more then that suche wronges be forboden, thou synnest agaynst God in takynge the auctoritey of God vpon the without his commaundement, God is father ouer al, and is of ryghte, Judge ouer all his chyl dren, and to hym onely parteyneth all aduēging. Who therfore without his commaundement aduengeth ether with hert or hand, y to God one same doth cast him selfe into the handes of the swerde, and loseth the right of his cause.

Uengauce  
partayneth  
to God one  
lye

And on the other syde, cursed be the peace breakers, piquarels, whisperers, bakbyters, sowers of dyscorde, dispraplers of them that be good to bynge the out of fauoure interpreters to euel that is doone for a good purpose, synders of faulces where none is, sterers vp of princes to batayle & warre and aboue al, cursed be they that falsly belye the true preachers of gods worde to byng the into hate and to mede their bloude wrongfullye for hate of the truth for all such are the children of the deuel

**Blessed are they that suffre persecution for righteousness sake, for theirs is the kyngdome of heauen.**

vii,

If the faith of Christ and lawe of God in whiche two all righteousness is contayned, be witten in thyne herte: that is if thou beleue in Christ to be iustified fro sinne or for remission of sinne, and consentest in thyne herte to the law that it is good, holy and iust and thy duty to do it and submittest thy selfe so to do, and ther vpon goest furth and testifiest that sayth &

L.iii.

: law



Peace the  
peace of chri  
He is a peace  
of consciēce

An exposition of the  
law of righteousnes openlie vnto the world in  
woꝛde and deade. Then will Sathan steepe by  
his membres agaynst the, and thou shalt be per  
secuted on euery side. But be of good confoꝛte  
and faynte not. Call to mynde the saynge of  
Paule. ii. Timo. iii. how all that wil lyue god  
lye in Chyſte, Iesu, shall suffre persecution.  
Remember, how al the prophetes that went be  
foꝛe the were so dealt with Luke, vi. Remēbre  
the enſamples of the apostles, and of Chyſte  
him ſelfe and that the diſciple is no better then  
his maſter, and that Chyſt admitteth no diſci  
ple, which not only leaueth not all: but alſo ta  
keth his croſſe to. We be not called to a ſofte  
lyuinge and to peace in this worlde, but vnto  
peace of conſciēce in god our father thꝛoꝛowe  
Ieſus Chyſt, & to warre in this worlde.

Moꝛeouer cofoꝛte thy ſelfe with the hope  
of the bleſſing of the inheritaunce of Heauen  
ther to be glorified wꝛth the Chyſte, yf thou here  
ſuffre with him. Foꝛ if we be like Chyſte here  
in his paſſions, and beare his Image in ſoule  
and bodie, and fight manfully, that Sathan  
blot it not out, and ſuffre with Chyſt foꝛ bea  
ryng recoꝛde to righteouſnes: than shall we  
be like him in gloꝛy. Saint John ſaith in the  
iii. chapt of his fiſt Epistle: yst it apereth not  
what we ſhal be. But we knowe, that when he  
aperith, we ſhal be like him And Paul Phlip  
iii. oure conuerſation is in heauen, whence we  
looke foꝛ a ſauyꝛ. the Loꝛde Ieſus Chyſte  
which ſhal chaunge our vile bodyes and make  
them like his glꝛiouſe bodie.

It is an happie thinge to ſuffre foꝛ rightouſ  
nes ſake but not foꝛ vnrighthousnes. Foꝛ what  
prayer

praise is it (saith Peter to the second of his first  
 epistle) though ye suffer, when ye be buffetted for  
 your offences, wherefor in the fourth of the sa-  
 me he saith. Let that none of you suffer as a mur-  
 derer or as these or as an euill doer or as a busy bo-  
 dy in other mennes matters. Suche suffering  
 glorifieth not God, nor thou art thereby happye  
 of heauen. Beware therefore that thou deserue  
 not that thou sufferest. But if thou doo: then he  
 were moche moze of thee that would beare the  
 in hande, how that soche sufferynge should be  
 satisfaction of thy sinnes & a deseruing of he-  
 uen. No suffering for rightuousnes (though he  
 uen be promised thereto) yet doth it not deserue  
 heauen, nor yet make satisfaction for the  
 sinnes. Christ doth both twain. But if thou repete  
 & beleue in Christ for the remission of sinne and  
 then confesse not only before God but also ope-  
 nly before al that se the suffer, how that thou hast de-  
 serued that thou sufferest, for breaking the good &  
 rightwise lawe of thy father, & then takest thy  
 punishment patiently, as an holsome mede-  
 cine to heale thy flesh that it sinne no moze and  
 feare thy brethren that they falle not into like  
 offence as Moses teacheth euery where: Then  
 as thy patience in suffering is pleasaunte in the  
 sight of thy brethren which beholde thee, pitie  
 thee and suffer with thee in their hartes, euen so  
 is it in the sight of God, & it is to purpose to knowe  
 that thou hast true fayth and true repentaunce.  
 And as they be blessed which suffer for righte-  
 ousnes eue so are they accursed which runne a  
 way & let it be trode vnder their fete, & wil not suf-  
 fer for the faith of their lord & law of their father  
 nor stand by their neighbours in their iust causes

Payne

No bodye  
 pain can be a  
 satisfaction  
 to god saue  
 Christes pa-  
 tion.



viii.

An exposition of the

Blessed are ye, whē they reuile  
you, and persecute you and saye al  
maner of euell sayengs against you  
for my sake. and yet lye. Reioyse &  
be glad for your rewarde is great  
in heauē. Euen so verely they per-  
secuted the prophetes that were  
befoze you,

What the  
is cruell  
persecutiō is

¶ Here seist thou þ vttermoost what a chris-  
ten mā must looke for. It is not ynough to su-  
ffre for rightwisnes. But that no bitternesse of  
popson be lefte oute of thy cuppe, thou shalt be  
reuled and rayled vpon: and euen when thou  
art condempned to death thē be excommunicat  
ande deliuered to sathā depriued the felowship  
of holpe church the companie of the angel-  
les and of thy parte in Chyistes bloude, & shalt  
be cursed downe to hell, defied, detestate, and  
execrat withe all the blasphemous saylynges þ  
the popson hert of hypocrites cā thinke or ima-  
gyne, and shalt se befoze thy face when thou  
goest to thy deathe, that al the worde is persua-  
ded and brought in beleffe that thou hast saide  
and don that thou neuer thoughtest, and that  
thou dyest for that thou art as gillelesse of as þ  
childe that is vnbozne.

¶ Wel though iniquitie, so wille preuaile, &  
the trueth for which thou dyest be so low kept  
vnder & be not once knowē befoze the worlde,  
In so moche that it seemeth rather to be hinde-  
red by thy death, then furthered (whiche is of

al greffes the greatesle (yet let not thyne herte  
sayle the nether dispeare, as thoughe God had  
forsaken the or loued the not. But cōfōrte thy  
selfe with olde ensamples howe God hath suf-  
fered al his olde frendes to be so entreated and  
also his onlpe and deare sonne Iesus. Whose  
ensample aboue all other let befoze thyne eyes  
because thou art sure he was beloued aboue al  
ther that thou doute not, but thou art beloued  
also, and so muche the moze beloued, the moze  
thou art lyke to the image of hys ensample in  
sufferinge.

Did not the hipocrites watch him i al his  
sermons, to trappe hym in hys owne wordes  
was he not subtillye apposed whether it were  
lawful to paye trespoute to Cesar: were not all  
his wordes wronge repozted: were not his mi-  
racles ascribed to Belsebub, sayde they not, he  
was a samaritaine and had a deuel in him was  
he not called a breaker of sabbath, a wine drin-  
ker, a frende of Publicans and sinners tid he  
ought wherwith no faute was found and thas  
was not interpzet to be doone for an euell pur-  
pose: was not the pteatense of his deathe, the  
destroynge of the temple, to bypunge hym in  
to the harte of all men: was he not therto ac-  
cused of treason, that he forbiddeth to paye tresp-  
bute to Cesar: and that he moued the people  
to insurzection Rayled they not on him in the  
bytterest of al his passion, as he hanged on the  
crosse, sayenge: Cause thy selfe thou that sauest  
other: come downe from the crosse and we wil  
beleue in the: fye wretche that Destropest the  
temple of God.

Yet was he beloued of God, and so art p  
hys

See p enca-  
ple of chryst  
befo ze the.



**An expolition of the**

**This** cause came to light also. and so shall thine  
at the last yea and thy rewarde is great in hea  
uen with him for thy depe suffering,

**Cursed  
Most accur  
sed  
who?**

And on the other side, as thei be cursed which  
leave righteousnes destitute and wil not suffre  
therwith so ar thei most accursed which know  
the truth and yet not only flether from because  
they wyl not suffre: but also for lucre, become  
the moost cruel enemies therof and most subtile  
persecuters, and moost falselie lye thereon also

**workes ius  
tifie not**

Finalli though God whē he promisethto  
bless our workes doe binde vs to worke if we  
wil obtain the blessing or promyse yet must we  
beware of this pharisaicall pestilence to thinke  
that our workes did deserue the promises for  
whatsoever God comaundeth vs to do that is  
oure duite to do though there were no such pro  
mise made to vs at al. The promyse therfore co  
meth not of the deservynge of the worker (as  
though God had ned oughte that we coulde  
do) but of the pure mercye of God to make vs  
the moze willing to do that is one vniterc, for  
if when we had wne al that god comaundeth  
vs to do he then gaue vs vp into the handes of  
tyrantes and killed vs. sent vs to purgatory  
(which men so greatly feare) or to hel, and al  
the angelles of heauen wyth vs, he dyd vs no  
wronge nor were vnrightuous for ought that  
we or they coulde calendge of deservynge, how  
soever that God vseth his creatures he ever a  
bydeth righteous: yll thou canst proue that  
after he hath bounde him selfe wyth his owne  
word, of merci, he then bryake promise wyth  
thein that kepe couenaunte with him. So now  
if nought were promysed, noughte coulde we  
calendge

v, Chap. i. of Mathew.

Fol. xix

calendge what so ever we did And therfor the promise cometh of the goodnes of the promiser onlie and not of the deseruyng of those workes, of whiche God hath no nede, and whyche were no lesse oure dutye to doo, though there were no soche promise.

**Ye be the salt of the erthe. But if the salt be wahren vnsauety, what can bee salted therewith? It is hence forth nothyng worthe. But to be caste oute and to be troden vnder fote of men.**

The office of an Apostle and true preacher is to salt, not only the corrupt maners and conuersation of erthyng people, but also the rotten herte within and all that spryngeth out thereof their naturall reason, their wyl their vnderstandyng and wisdom: yet, and their faith and belefe and all that they haue imagened withoute God's worde, concernyng rightousnes iusticienge, satisfactiō and seruing of God. And the nature of salt is to bryte, frete and make smart And the sicke patientes of the worlde are meruelouse impacient so that though with greates payne they can suffer their grosse synnes to be rebuked vnder a fasson, as in a parable a fare parous thi of, yet to haue they righteousnes theyre holy-ge ta salt inness and seruyng of God and his sayntes, despoillye, salowede improued and condemned for damnable and deuely, that maye they not abyde In so much that thou must leaue thy salting of  
else



An exposition of,

else be prepared to suffer againe, euen to be called a rayler sedicious, a maker of discorde and a troubler of the common peace peace matike and an heretike also, and to be lped, vpon, that thou hast done and sayd that thou neuer thoughtest and thou to be called coram nobis: and to singe a newe song and forswere saltinge or els to be sent after thy fellowes that are gone before and the waye thy master wente,

Salte, who  
is meete to  
salte.

¶ True preachinge is a saltyng that sterceth vpper persecution and an office that no manne is meete for saue he that is seasoned hym selfe before with pouertie in spyrte softenesse mekenesse, patience, mercifulnesse, purenes of herte and hunger of rightuousnesse and lookinge for persecution to. and hath all his hope, comforte and solace in the blessinge onely & in no worldly thyng.

¶ May wyl come saye a man might praye longe ynough withotten persecution, yea, and get fauour to for if he would not meddle with the pope, byshops, prelates and holy, ghostlye people that lyue in contemplacion and solytarynesse nor with great men in the world. I aunswere true preachinge is saltinge: and all that is corrupt muste be salted, And those parsons are of all other mooste corrupte and therfore maye not be left vntouched,

¶ The popes pardons must be rebuked the abuse of the Masse of the sacramentes and of all the ceremonies must be rebuked and salted And sellinge of merites and of prayes must be nedes salted. The abuse of fastinge and of pylgrimage must also be salted All ydolatre and false sayth must be rebuked. And those fryers that

that teach men to beleue in saint fraunces cote  
howe that they shal neuer come in hell or pur-  
gatory, if they be buried therein, maye not be  
passed ouer with silence,

**T**he pain and greefe of salting made mo-  
hes fle to their cloistres. Nape (say thei) we  
went thether of pure deuocion to pray for the  
people Ye but for al that the moze ye encrease  
and the moze ye multiply your praiers the wo-  
rse the world is. That is not our fault (say they)  
but theirs, that they dyspose not theim selues  
but continue in sinne. and so are vnapt to re-  
ceiue the influence of our praiers. O Hypocri-  
tes, if ye were true salt, and had good hertes  
loued your neighbours (if dead men be neygh-  
bours to them that are alieue) and wolde come  
out of your dennes and take paine to salt and  
season them, ye should make a great many of  
them so apte that your praiers might take ef-  
fect But now seing as ye say, thei be so vn-  
sauoy that your praiers beto them improfetable  
though their goodes be to you profitable and  
yet ye haue no compassiō to com out & salt them  
it is manifest that ye loue not them but theire  
and that ye pray not for the, but vnder the co-  
lour of praieing mocke them and robbe them.  
**F**inally salt which is the true vnderstan-  
ding of the law, of faith and of the entente of  
all woorkes hath in you lost by vertue, neyther  
be there any so vnsauoye in the world as ye  
are nor any that so sore hycke against true sal-  
ting as ye and therfore to be cast out and trod-  
de vnder foote, and dispised of all men by the  
ryghteous iudgement of God,

**Y**f salt haue lost his saltnes, it is good for

Whereshyl  
they runne  
in cloisters,

Spiritual




why they be  
dispyled

Ceremonies  
muste be sal-  
ted

An exposition of the  
nothing but to be trodden vnder foote of manne.  
That is if the preacher which for his doctryne  
is called salte. haue lost the nature of salt: that  
is to say. his sharpnesse in rebuking all vntig-  
uousnes, all naturall reason, naturall witte,  
and vnderstanding and all truste and confide-  
ce in what soeuer it be, saue in the bloude of  
Christe: he is condempned of God and disaloz-  
wed of all them that cleaue to the truethe. In  
what case stand they the that haue benefyces  
preach not: verely though they stand at the al-  
ter yet are they excommunicate & cast out of the  
lyuing church of a lmyghtie God.  
And what if the doctrine be not true salt: very  
ly then is it to be troden vnder foote. As muste  
all weryth and vnsauerye ceremonies whyche  
haue lost theyr significations and not onely te-  
ache not and are become vnpofitable and do  
no moze seruice to manne, but also haue obtai-  
ned authoritie as God in the hert of man that  
ma serueth them and puteth in them the trust  
and confidēce that he shuld put in God his ma-  
ker thorow Iesus Christ his redemer. Are the  
institutions of man better then Gods: ye are  
Goddes ordinaunces better now then in the  
olde time. The Prophetes troade vnder foote  
and edfied the temple of God and the sacrefy-  
ces of God and all ceremonies that God had  
ordayned, with fastynges and prayenges, and  
all that the peple peruerter and comitted ydo-  
latry with. We haue as strait commaundemēt  
to salt and to rebuke all vngodlynnesse as had  
the prophetes. Myll they then haue their cere-  
monyes honourably spoken of. then let them  
restore them to the right vse, and put the salt  
of

of the true meaning and significations of the  
to them agayn But as they be now vsed, none  
that loueth Chryst can. Speake honourably of  
them: what true Chrysten man canne geue ho-  
noure to that that taketh all honoure fromme  
Chryst: who can geue honoure to that that ste-  
eth the soule of his Brother and robbeth hys  
herte of that truste and confidence whiche he  
shulde geue to hys lord that hath bought him  
with his bloude:

**Ye are the lyght of the world.** A  
citie that lieth on an hyl cannot be  
hid neyther do men lyght a candle  
and putt it vnder a bushell, but on  
a candelstick, and so giueth it light  
to all that are in the howse. Lett  
your lyght so shyne befoze menne  
that they se youre good woorkes  
and prayse youre father that is in  
heauen.

 Chryst goeth forth and describeth the offi-  
ce of an Apostle and true preacher by an other  
likenesse callynge them as befoze the salte of  
erthe. Euen so bere the lyght of the woorld  
signifieng thereby that all the doctrine, all the  
wisdome and his knowledge of the woorld,  
whether it were philosophye of naturall con-  
clusions, of maner and vertue, or of lawes of  
right



### An exposition of the

righteousnes whether it were of the holy scripture and of **GOD** him selfe was yet but a dar-  
kenesse vntill the doctrine of hys Apostles ca-  
me. . . That is to saye vntill the knowledge of

**Darcknes**  
All knowled  
gets darck  
nes tyll the  
knowledge  
of Christes  
bloedding  
be in y<sup>e</sup> hert.

Christ came h<sup>o</sup> w that he is the sacrifice for ou  
re sinnes, our satisfaction, oure peac e attone-  
ment and redemption oure lyfe thereto and res-  
urrection wh at soeuer holynesse. wylde dome,  
vertue perfectnes o<sup>r</sup> ryghtuousnes is in the  
woylde amonge men howe soeuer perfecte and  
holp they appeare yet is all dampnable darcke-  
nesse, except the right knowledge of Christes  
bloode be there first, to iustifye the hert befoze  
all other holynesse,

☞ An other conclusion as a citie buylte on a  
hyll can not be hydden no moze a<sup>n</sup> the lyght of  
Christes Gospell let the woylde rage as muche  
as they wyl yet it wyl shyne on they<sup>r</sup> soze eyes  
whether they be content o<sup>r</sup> no,

☞ An other conclusion as men lyghte no ca-  
dle to whelme it vnder a bushell, but to put it  
on a Candelsticke to lyghte all that are in the  
house euen so the lyght of Christes gospell may  
not bee hidden noz made a seuerall thinge; as  
though it parteyned to some certayne holy par-  
sons onelye; Naye it is the lighte of the whole  
woylde and perteyneth to all men; and therfoze  
maye not be made seuerall It is a madnes that

**Late**  
The lay on-  
ght to haue  
y<sup>e</sup> goipie.

diuerse men say the laye people may not know  
it, excepte they canne proue that the laye peo-  
ple be not of the woylde, . . . Breouer, it wyl  
not bee hyd but as the lyghteninge that brea-  
keth out of the cloudes shyneth ouer all: euen  
so doth the gospell of christ. For where it is  
cruely receaued there it purifieth the herte and

maketh the persone to consente to the lawes  
of God and to begynne a newe and a godlye  
liuynge, fashyoned after Goddes lawes and  
without all dissimulation And then it wil ken Gospel The  
die so greate loue in hym towarde hys neygh-  
boure that he shall not onelye haue compalli-  
on on him in hys bodelye aduersite, but muche  
more pytye hym ouer the blyndedesse of hys  
soule, and to minister to hym Chyestes Gol- Gospel The  
pell, wherefoze if they saye, it is here or there true gospel,  
in Sapynte Frauncelle coate or Sapynte Do- is not hid in  
minikes and in suche other lyke peltrye, and dennes.  
that if thou wilt put on that coate, thou shalt  
fynde it there: it is false. For if it were there,  
thou shouldeste see it shyne a brode, though  
thou crepest not in to a sell or a monkes coule,  
as thou seest y lightenyng without crepyng  
to the cloudes, yea, their lyght would so shyne  
that men shoulde not onelye se the lyght of the  
Gospel, but also they good workes whiche  
woulde as faste come out, as they now runne  
in. Inso muche that thou shouldeste see theym  
make them selues poore to helpe other: as they  
nowe make other poore, to make them selues  
ryche.

¶ This light and salt pertayned not the to  
the apostles and now to our bishopes and spi-  
ritualty only. No, it pertyneth to the tempo-  
rall men also. For al kynges and all rulers are  
bounde to be salte and lyghte, not onelye in ex-  
sample of liuynge, but also in teachinge of do-  
ctryne vnto theyr subiectes, as wel as they be  
bounde to punyssh the euill doers. Dothe not the  
scripture testifie that kynge Dauid was cho-  
sen to be a shepheard to scade his people with  
D.i. Goddes



An exposition of the  
Goddess word. It is an euell scholemaster that  
can not save beate only, But it is a good schol  
master that so teacheth, that few nede to be be-  
aten, This salt and lyght therfore pertyne to  
the temporaltie also, and that to euery mem-  
bre of Chyestes churche: so that euery manne  
ought to be salt and lyght to other.

The order  
howe euery  
man may be a  
preacher and  
so a not.

¶ Every man then may be a comen preacher  
thou wilt saye and preache euery where by his  
owne authoritie, I saye verely: No man maye  
yet be a comen preacher save he that is called  
and chosen thereto by the comen ordinaunce of  
the congregation: as long as the preacher tea-  
cheth the true woorde of God. But euery pry-  
uate manne ought to bee in veruouselyuinge  
both lyghte and salte to his neyghboure: in so  
much that the pooest oughte to strue to ouer-  
runne the bishoppe and to preache to hym in  
ensample of lyuinge. Moreouer euery manne  
ought to preache in woorde and dede vnto hys  
houholde and to them that are vnder his go-  
uernance. & c. And though no man maye prea-  
che openly save he that hath the office com-  
mitted vnto hym yet oughte euery man to en-  
deuoure hym selfe, to be as well learned as the  
preacher as nye as it is possible, And euery  
man maye privately enforme hys neyghbour,  
ye and the preacher and bishoppe to, if nede be  
For if, the preacher preache wronge, then may  
any man what soever he be rebuke him spesse  
privately and then (if that helpe not) to com-  
playne further, And when all is proued, accor-  
dyng to the order of charitie, and yet none a-  
mendment had: then ought euery man that ca-  
to resist him: and to stand by Chyestes doctrine  
and

and to iopardelyfe and all for ye. Looke on  
 the olde ensamples and they shall teache the.  
 ¶ The Gospel hath a nother fredome with  
 hit then the tempoꝛall regiment. Though eue-  
 ry mannes bodye and goodes be vnder the  
 kynges doo he righte or wronge, yet is the au-  
 thorite of Godes woꝛd fre and aboue the king  
 so that the worst in the realme maye tell the  
 kyng, if he do him wrong, that he doth nought  
 and other wyse then God hath commaunded  
 him, and so warne him to auoyd the wra-  
 the of God whiche is the payent aduenger of all  
 vnrightheousnes. May I then and oughte also,  
 to resyst father and mother and all tempoꝛall  
 power with Godes woꝛde, whan they wrong  
 fullie doo or comaunde that hurteth or kyl-  
 leth the bodye: and haue I no power to resyst  
 the byshope or preache that wyth false doctri-  
 ne slepyth the soules for which my master and  
 lord Christ hath shed his bloud. Are we other  
 wise vnder oure byshopes then Christ and his  
 apostles and all the prophetes were vnder the  
 byshopes of the olde lawe: Naye verely: and  
 therfore may we, and also ought to do as they  
 did, and to answer as the apostles dyd, Ac. v.  
*Opozit magis obedire deo quam hominibus*  
 We muste rather obaye God then men. In the  
 Gospel every man is Christes discipule & a pers-  
 on for him selfe, to defende Christes doctrine  
 in his owne persone. The sayth of the bisshope,  
 wyl not helpe: ne noꝛ the byshoppes keepyng  
 the lawe is sufficient for me.

¶ But I muste beleue in Christe for the re-  
 mission of all sinne, for myne owne selfe and  
 in mine owne persō. Nomore is the bisshoppes.



**An Exposition of the**  
of preachers defending Goddes word ynough  
for me. But I must defende it in myne owne  
person and ieparde lyfe and all theron when  
I se neade and occasion,

**I** am bounde to get worldye substance  
for my self and for mine household with my iust  
laboure and somewhat more for theym that  
cannot, to saue my neyboures bodye. And am  
I not more bounde to laboure for Gods word  
to haue thereof in store, to saue my neyghbou-  
res soule. And when is it so moch tyme to res-  
yst with Goddes word and to helpe, as when  
they whiche are beleued to minister the true  
word, do slea the soules with false doctryne  
for couetousnes sake. He that is not readie to  
giue his life for the maynteynauce of Christ-  
es doctrine against hypocrites in what soeuer  
name or tittle they be dysguysed, the same is  
not worthy of Christ nor can be Christes di-  
sciple, by the verbe wordes and testimonye of  
Christ. Neuerthelater we must vse wisdom,  
paciēte, mekenes and a dyscrete processe after  
the due order of charyte in oure defendynge  
the worde of God, least while we gon aboute  
to amende oure prelates we make the worde,  
But when we haue proued al that charite bin-  
deth in vs and yet in vaine then we must come  
for the openlye and rebuke theyr wickednes in  
the face of the worlde and ieparde lyfe and  
al theron.

**Ye shall not thinke that I am**  
come to destrote the law or the pro-  
phetes, no I am not come to dest-  
rope

stote them, but to fulfyll them, for  
crulpe I say vnto you, tyll heauen  
and earthe perishe there shall not  
one iote or one title of the lawe sca-  
pe tyll all befulfyled.

**A** lytle before Christe calleth his disciples  
the lyght of the worlde and the salt of the earth  
and that because of theyr doctrine wherwith  
they should lyghten the blynde vnderstandinge  
of man and with true knowledge dyspue out the  
false opinions and sophisticall persuations of  
naturall reason and delpyer the scriptures out  
of the captiuite of false gloses whych the hypo-  
crites pharisees had patched therto, and soo  
out of the light of true knowledge to styre vp  
a newe lyuinge, and to salt and reason the cor-  
rupte maners of the olde blynde conuersacion,  
for where false doctrine, corrupt opinions and  
sophistical gloses saynge to the witte and vnder-  
standinge, ther is the lyuinge in deueyl in  
the syght of God how soeuer it appeare in the  
syght of the blynde worlde, And on the other  
syde where the doctrine is true and perfect  
there foloweth godly lyuinge of necessity:

For out of the inward beliefe of the herte, floweth  
the outward conuersacion of the mem-  
bers. He that beleueth that he oughte to loue  
his enemy shall neuer cease fyghting agaynst  
his owne selfe, tyll he haue weded all rancoure  
and malice out of hys harte. But he that bel-  
ueth it noot shall put a visure of hypocrysy on  
hys face, tyll he get oportunitie to aduynge him

False doct  
causeth euil  
workes.  
The doctrine  
is cause of  
good workes



### In Expolition of the

And here he begynneth to teache them to be that light and that salte of whiche he spake and sayeth. Though the scribes & pharisees be are the people in hand, that al þ I do is of the deucl, and accuse me of breakynge the law and the prophetes ( as they after warde rayled on the apstles, that theye drawe the people from good workes, thowme preachynge the iustifying and ryghteousnesse of sayth ) yet se that ye my disciples, be not of that belefe. For heauen and erthe shall soner peryſhe then one minime or tittle of the lawe shalld be put out I come not to dystrope the law, but to repara it onelye, and to make it goo vprighte where it halseth: and euen to make croked streyghte, and rough smoth as John the Baptist doth in the wilderness, and to teache the true vnderstandynge of the lawe. With out me the lawe cannot be fulfilled: no: neuer coulde. For though the lawe were geuen by Moles, yet grace & verite: that is to saye, the true vnderstandynge & power to loue it & of loue to fulfill it, cometh and euer came thowow faith in me.

Grace & truth  
th thowme  
Iesus christ

I do but only wpye away the filthy and rotten gloses, whiche the Scribes and the pharisees haue smered to the lawe and the prophetes, and rebuke their dampnable luyng which they haue facioned, not after the law of God, but after their owne sophisticall gloses sayned to mocke ouer the lawe of God, and to begyle the whole worlde, and to leade theym in byndnesse. And that the scribes and pharisees falsly helpe me how that I go about to destroy the law, & to set the people at a fleshy libertye, and to make them first disobedyent and to despoile

spite their spirituall prelates, and then to rise agaynst the tēporal rulers and to make al commune, and to giue lycence to synne vnpunished cometh onely of pure malice, hate, enuie & furious impacience, & they? visures are plucked from their faces and their hipocresie disclosed. Now be it what I teach & what my lernynge is concernynge the law, ye shall shortly heare and that in fewe wordes.

**Whosoever breaketh one of these least commaundementes and teachen men so, shall be called the leaste in the kyngedome of heauen. But he that dothe them and teacheth the therein, the same shall be greate in the kyngedome of heauen.**

**¶** Whosoever studye to destroy one of the commaundementes folowynge whiche are yet the least and but childeish thynges in respecte of the perfecte doctrine that shall here after be shewed, and of the mysteryes yet hid in Christ: **Gloses the** and teacheth other men euen so, in worde or example, whether openly or vnder a colour **that destroyeth** & thow we false gloses of hipocresy: that same **law of God** doctrine shall all they of the kyngdome of heauen **with glose** abhorre and despyse, and caste hym out of **must be cast** they? companye, as a lethynge potte doth cast **out.** vp his scumme and skumme and purge his selfe.

**So fast shall they of the kyngdome of heauen cleaue vnto the pure lawe of God without all mennes gloses.**



# An Expolition of the

**B**ut whosoever shall first fulfil them him-  
selfe and then teache other, and set all hys stu-  
die to the furtheraunce and mayntening of the  
that doctoure shall all they of the kyngedome  
of heauen haue in price, and folowe hym and  
seke hym out, as doth an Eagle hyr praye, and  
cleaue to hym as burres. For these commaunde-  
mentes are but the verye lawe of Moyses (the  
draffe of the phariseis gloses, clesed out inter-  
preted accordyng to the pure worde of God:  
as the open textt compelleth to vnderstande  
them, if ye looke diligently thereon.

The church

**T**he kyngedome of heauen take for the co-  
gregacion or church of Christ And to be of the  
kyngedome of heauen, is to knowe God for  
oure father, and Christ for oure Lord and sau-  
our from all synne. And to enter in to this king-  
dome it is impossible, excepte the herte of men  
be to kepe the commaundementes of God pure-  
lye, as it is written Iho. vii. if anye man wyl-  
l obaye hys wyl, that is to saye, the wyl of the  
father that sent me (saith Christ) he shall knowe  
of the doctryne: whether it be of God, or whe-  
ther I speake of myne owne head For if thine  
herte be to do the will of God which is his co-  
maundements, he wil gyue the a pure spe both  
to descrybe the true doctryne from the false and  
the true doctoure from the howling hypocrite  
And therfore he saythe.

Lawe  
Excepte  
a man loue  
gods law he  
can not vnder-  
stand the doc-  
trine of  
Christ

The righteous-  
nes of  
Pharisees.

For I saye vnto you, except your  
rightwysnes exceede the righteous-  
nesse of the scribes and pharisees,

ye

# pe cā not entre into the kingedōe of heauen.

The rightwisnes of the scribes and phariseys cānot entre into the kingdōe of heauen the kyngdom of heauen is the true knowledg of God and Christ: ergo the rightwisnesse of the scribes and phariseys neyther knowethe God nor Christ. He that is willynge to obey the wyll of God, vnderstandeth the doctryne of Christ as it is proued aboue: the scribes & the phariseys vnderstāde not the doctryne of Christ: ergo, they haue no wil nor lust to obey the wyll of God. To obey the wyll of God, is to seke the glorie of God for the glorie of a master is the meke obediēce of his seruantes the glorie of a pynce is the humble obedyence of hys subiectes, the glorie of an husbāde is the chaste obediēce of his wife, the glorie of a father is the louynge obediēce of hys childre the scribes and phariseys haue no lust to obey the will of God: Ergo, they seke not the glorie of God. Furthermore the scribes and phariseis seke their owne glorie they that seke their owne glorie preache their owne doctrine ergo, the scribes and the phariseis preach their own doctrine. The maior thou hast Mathew xiii. pharisees and pharisees do all their workes to be sene of men: they loue to syt bypermost at feastes and to haue the chiefe seates in in the synagoges, and salutations in the open marketes, & to be called Rabbi. And the minor foloweth the text aboue rehersed John. vii. he that speaketh of hym selfe or of hys owne heade sekerh hys owne glorie: that is to saye, he

Glozi. He p  
sekerh his  
owne glorie,  
techerh his  
owne doctrine  
and not his  
masters.



An Expolicion of the

he that preacheth hys owne doctryne is euer knowe by sekynge his owne glozie: so that it is a general rule to knowe that a man preacheth his owne doctryne, if he seke his owne glozie.

Some man wyl haplye saye: the scribes and phariseys had no nother lawe the Moles and the prophetes nor any other scripture and grounded their sayenges therō. That is truth howe then preached they their owne doctrine: verely it foloweth in the said seventh of John he that seeketh the glozie of him that sent hym the same is true: ther is no vnryghte wyfnesse in him: that is to saye, he wyl do hys masters

**Glozie.**

He that seeketh his own glozie altereth his masters message

message truly: not alter it. Wher, contrariwise he that seeketh his own glozie, wil be false (whē he is sent) and wil alter his masters message to

turne hys masters glozie vnto his owne selfe, Euen so dyd the scribes and phariseys alter the worde of God for their owne profyte and glozie. And, when Gods worde is altered wyth false gloses, it is no more Goddes worde. As when God saith, loue thy neybour, and thou

Worlde gods worde altered is not his worde,

puttest to thy leuen and sayest: if my neybour do me no hurt nor saue me anye, I am bounde to loue hym, but not to geue him at hys neede my goodes which I haue gotten with my soze labour. Now this is thy law and not Goddes Gods law is pure and single loue thy neybour whether he be good or bad. And by loue God meaneth, to heale at neede, Now when god bid

to lone is to helpe at neede

to get thy liuynge and some what ouer to helpe him that cannot, or at a tyme hath not wherewith to helpe him selfe: if thou and

Praier The praier of mo

xxx. or xl. with the get you to wilderness, and not onlge helpe not youre neybours, but also

rob

robbe a great numbꝛe of two or thye thousand  
pound pearelye, how loue ye poure neybour  
Suche men helpe the world with praier thou  
wilt saye to me. Thou were better to say, they  
robbe the world with their hypocrisie, sai I to  
the: and it is truth in dede, that they so do. For  
if I stycke vp to the myddle in the myer lyke  
to peryshe without present helpe and thou stand  
by and wilt not succour me, but kneleest downe  
and prayest, wil God heare the praers of such  
an hipocrite: God biddeth the so to loue me, &  
thou put thy selfe in iepardie to helpe me, and  
thyne hert while thi body labourerth do praye  
& trust in God, that he wil assist the and thow  
to saue me. In hipocrite that wyl put nether  
godye noꝝ goodes in perell for to helpe me at  
my nede, louethe me not nether hath compa-  
ssion on me, and therefore hys herte cannot  
praye, choughe he warge hys lyppes neuer so  
muche. It is wyrtten, John. ix. If a man be a  
woꝛshipper of god and to do his wil (which is  
the true woꝛshippe) him god heareth. Now the  
wyll of God is, that we loue one a nother to  
helpe at nede. And suche louers he heareth and  
not subtile hipocrites As loue maketh the help  
me at my nede: so when it is past thy power to  
helpe it maketh the praye to God. Euen so th  
where is no loue to make the take bodely pain  
with me there is no loue that maketh the pray  
for me, But thy prayer is in dede for thy hely  
which thou lokest.

¶ What were the scribes & pharisees The  
scribes besides that they were pharisees (as I  
suppose) wer also officers: as are our bishopps  
chauncellers, comptarres, Archdeacons and  
officialles

hes rob  
helpeth

Loue prayes

Scribes &  
Pharisees



**An exposition of the**  
**officialles.** And the pharisees were righteous  
men which had professed, not as now, one Do-  
minicke the other fraunches, an other Bernar-  
des rules: But euen to holde the verie lawe of  
God with prayer fasting and almesse dede and  
were the floure and perfection of all the lawes  
as s. Paule reioyseth of hym selfe Philippyen  
les. iiii, saying: I was an hebre and concerning  
the lawe a pharisey. and concerning the rightu-  
ousnesse of the lawe, I was faultlesse. They  
were moze honozable then anye secte of Mon-  
kes with vs, whether obseruant of Ancere or  
what soeuer other be had in prize.

**The Phar-** These mighte much better haue reioyced  
**isies myght** to haue bene the true churche and to haue had  
**better haue** the spirite of God, and that theye shoulde not ha-  
**proued the** ue erred then they whome all the woylde seeth,  
**selues the** neyther to kepe Gods lawes noz mans noz yet  
**erwe church** that deuilles lawe of theyr owne makynge for  
**then our spi** God had made them of the olde testamente as  
**ritualti mai** great p[ro]mises that he would be their God, and  
that hys spirite & all grace shoulde be with them  
if they kepte his lawes as he hath made to vs.  
**The p[ro]mi-** Howe seing they kepte the bittermoste sorte of  
**ses are made** the lawe in the syght of the woylde and were  
**vpō the p[ro]-** faultlesse, and seing thereto that God hath p[ro]-  
**fession of the** mised nether, vs noz them ought at all, but vp-  
**keping of h** on the profession of keping his lawes whether  
**lawe of god** were moze lyke to be the righte churche and to  
**so that the** be taught of the spirite of God that theye shoulde  
**church that** not erre, these pharisees of our.  
**wil not kepe** Myght not the generall counceils of those and  
**goddes law** the thynges there decreed withoute scripture  
**hath no p[ro]** seme to be of as gret authoritie as the general  
**mise h theye** counceils of iures and the thynges there ordai-  
**can not erre** ned

ned and decreed both cleane without and also  
 against gods word: Might not the ceremonies  
 whiche those had added to the ceremonies of  
 Moyses seme to be as holi and as wel to please  
 God as the ceremonies of ours. The thynges  
 whych they aded to the ceremonies of Moyses  
 where of the same kynde as those ceremonies  
 were and no more to be doubted the ceremonies  
 of Moyses. As for an ensample. if Moyses  
 hade washe a table or a dyne, when an vn-  
 cleane woyme had crept theron: the Pharisees  
 dyd washe the table with a wet cloute be-  
 fore euerie refectiō least any vnclane thyng  
 hadde touched theim vnwaeres to all menne,  
 as we put vnto oure tythes a mortuarpe foral  
 forgotten tythes, What was the wicked-  
 nesse of the phariseis: vereli the leuen of their  
 gloses to the mozell lawes by which they cor-  
 rupted the comaundementes and makethem no  
 more Gods: and their false faith in the ceremo-  
 nies that the bare woork was a sacrifice and  
 a seruice to God, the significations lost: & the  
 opinion of false rightwisnesse in their praies  
 fastinges and almose deades, that suche wo-  
 kes dyd iustifye a man before God, and not by  
 Gods forgiuen sinne of his mere mercye, if a  
 man beleuerpent and promise to do his vtter  
 moste to sin nomore. Whē these thus late in  
 herthes of the people, with the opiniō of vertue  
 holynes and rightousnes & their law the lawe  
 of God thes woorkes. woorkes comaunded by  
 God & confirmed by all his prophetes as prai the tru prea-  
 et fasting and almose dede, & they looked. vpon  
 cher is accm as the church of God that coulde not erre  
 and led of treasō finallye they them selues eyther euerye where  
 and heresie were

The wicked-  
 nes of pharisees  
 what  
 it was.



### An expolicion of the

**Hypocresie**

**Why hypo-  
crisy must be  
first rebuked**

Were the chiefe rulers oꝛ so satte in the hertes  
of thy rulers, that their woꝛde was beleued to  
be the woꝛde of God, What other thing could  
it be, to preach against al such and to coꝛdeꝛne  
their rightwisnesse foꝛ the mooste dampnable  
sinne that can be, than o seme to go aboute to  
destroye the lawe and the Prophetes? What  
though it be other thing can suche a preacher seme to be be-  
leoperdie to foze the blynd woꝛld, then an heretike, scisma-  
tike, sedicious, possessed with þe deuyl and woꝛ-  
thie of thare moost vile and death moost cru-  
ell. And yet these must be first rebuked: they  
false rightwisnesse detect, yet thou maist preach  
agaynst open synners,

**O**zelle if thou shouldest conuerte an open  
synner from his euyl lyuynge, thou shouldest  
make him nyne hundred tymes woꝛse then be-  
foze. Foꝛ he woulde a tance be one of these foꝛ-  
euen an Obseruaunt oꝛ of some like. Sette: of  
whiche amonge an hundred thousande, thou  
shalt neuer byng one to beleue in Christ,

**W**here amonge open synners manye be-  
leue at the hour of death: fal flat vppon Christ  
and beleue in him onlie without a lother right  
wisnesse. It were an hundred thousand tymes  
better neuer to praye, then to praye such hyppoc-  
rites: and neuer to fast oꝛ do almosse then to  
fast and, to do almosse wth a minde therby to  
be made ryghteous and to make satisfaction  
foꝛ the foze synnes,

**Y**e haue harde howe that it was  
sayde to the of olde tyme. kill not,  
foꝛ whosoever killethe shall be in  
daunger

daunger of iudgment. But I say  
vnto yowe, whosoever is angrye  
with hys brother, shall be in daun-  
ger of iudgement. And whosoever  
saye vnto his brother Racha, shall  
be in daunger of a counsell. But  
whosoever saye to hys brother,  
thou fool, shall be in daunger of hel  
fyre.

\* Here Christ begynneth, not to destroye  
the lawe (as the Pharisees had falsely accused  
him) but to restore it agayn to the right vnder  
standing and to purge it from the gloses of  
Pharisees. He that sleeth shall be gyltye or in  
daunger of iudgement that is to saye if a man  
murder hys dede testifieth against hym: there  
is no more to do then to pronounce sentence of  
death against him: This texte dyd the pharise-  
es extend no further then to kylle w<sup>th</sup> the hand  
and outwarde members. But hate: enuie, ma-  
lice, charytyenes and to withdrawe helpe ad-  
neade to begyle and cōcomuent with wyles &  
subtile barganinge, was no synne at all. Noo,  
to bringe hym whome thou hateste to deathe,  
with craft and falshood, so thou dydst not put  
thyne hand therto was no synne at al. As whē  
they had broughte Christe to death wrongfulty  
and compelled Pilate with subtiltie to geve  
hym they thought them selues pure. In so much  
that they would not go into the hall for des-  
filyng them selues and being partakers w<sup>th</sup>th  
Pilate

The law is  
restored.



**An Exposition of the**

**Pilate** in his bloude. And Act. v. they sayed to the Apostles: ye wolde bypnyng this mans bloud vpon vs, as who wolde saye, we slue him not. And **Saul** in the first booke of the **Kinges** in xlviii, Ch. being so wroth w<sup>th</sup> **David**, y<sup>e</sup> he wold gladly haue had him slayne, determined yet y<sup>e</sup> he would not defile hymself, but to thrust hym into the handes of the **Philistines**, that they mighte slea him, and he him selfe abyde pure.

¶ And as oure spiritualtie now offer a man mercie once, though he haue spoken against ho- ly church, onlie if he wil but periure and beare a fagot. But if he wyl not, they do but diote him a ceason. to wyne him and make hym tell moze, and then deliuer hym to the laie power saynge: he hath deserued the death by oure la- wres and ye ought to kill him. how be it we de- syre it not. But **Christ** restozeth the law again and sayeth, to be angrie w<sup>th</sup> thy neybour is to slea him and to deserue death. For the law goeth as well on the herte as on the hande. He that hateth his brother is a murderer. i. **Jo. iiii** If thou the blynde hande deserue death howe moch moze those partes which haue the sight of reason. And he that sayeth **Racha** lewde, or whatsoever signe of w<sup>ra</sup>th it be, or that prouo- keth to w<sup>ra</sup>th hath not only deserued that me- shuld immediatlye prouo<sup>u</sup>se sentence of death vpon him. but also y<sup>e</sup> whē death is prouo<sup>u</sup>ced they should gather a councel. to decre what ho- rible death he should suffre And he that calleth hys brother: fole hath sinned down to hel.

**Racha.**

**How a man  
may be angrie  
wout sinning**

¶ Shall then a man not be angrie at al nor rebuke or punysh: yes if thou be a father or a mother, maister, maystre, husbände, lord or vular,

ular: yet with loue & mercie, that the angre, re-  
buke, or punishment excede not the faute or  
trespace. Maye a man be angre wyth loue?  
yea, mothers can be so with their childre. It is  
a longynge anger that hateth ouer the vice and  
strydeth to mende the person. But here is for-  
boden not onlye wrauth agaynst father, mother  
and al that haue gouernaunce ouer the, which  
is to be angrie and to grudge agaynst god him-  
selfe, and that the ruler shal not be wrauth with  
out a cause agaynst the subiecte: but also all  
priuate wrauth agaynst thy neybour ouer whō  
thou haste no rule nor he ouer the, no though he  
do the wroge. For he that dothe wroge lac-  
keth witte and discrecion and canot amend til  
he be informed and taught louinglie. Therfore  
thou must refrayne thy wrauth and tel hym his  
faute louynglye and wyth kyndenesse wyne  
hym to thy father: for he is thy brother as well  
made and as deare bought as thou and as wel  
beloued, though he be yet childe and lacke  
discrecion.

¶ But some wil say I wil not hate my ney-  
bour nor yet loue him or do him good, yea thou  
must loue him: for the firste comaundemēt oute  
of which all other stowe, is thou shalt loue the  
lozde thy god with all thyne herte wyth al thy  
soule & with al thy might. That is, thou must  
kepe al his comaundementes wyth loue. Loue  
must kepe the from killing or hurtynge thy ney-  
boure and from couetyng in thine hert what  
so euer is his. And. i. Ion. iiii. This comaunde-  
ment haue we of him that he which loueth god  
loue his brother also. And agayne. i. Ion iii he  
that hath the substantie of this world and seeth

Loue is the  
fulfilling of  
the lawe.



An exposition of the

his brother haue necessite and that teth, by his  
compassion from him, how is the loue of God  
in him: he then that helpeth not at nede loueth  
not God, but breaketh the fyrste commaunde-  
ment. Let vs loue therfore saythe saynt John  
not wyth worde and tonge, but in the deade  
of a trathe. And agayne saynt John saythe in  
the saide place, he that loueth not hys brother  
abideth yet stil in death. And of loue hath Mo-  
ses textes iowen. But the Phariseys glosed  
them out, sayenge they were but good counsels  
if a mā desired to be perfect, but not pceptes  
Exod. xxiii. If thou mete thyne enemyes ore of  
asse goynge a straye, thou shalt in anye wyse  
bryng them to him agayne. And if thou se thyne  
enemies asse falle downe vnder hys burthen,  
thou shalt helpe hym, by agayne. And Leuiti-  
cus. xix thou shalt not hate thi brother in thine  
hert, but shalt in anye wise rebuke thy neygh-  
bour, that thou bear no sinne for his sake, for  
if thou studie not to amende thy neybour whē  
he sinneth, so arte thou partaker of his sinnes.  
And therfore when God taketh vengeance  
sendeth whatloeuer place it be, to punishe open  
sinners, thou must perishe wyth them. For þe  
diddest sinne in the sight of God as depe as thei  
because thou dydest not loue the lawe of God  
to mainteyne it with all thyne hert soule pow-  
er & myght. Is not he that seeth hys neighbours  
howse in iopardye to be set on fyre and war-  
neth not, nor helpeth in time, to auoyde the pe-  
rell, worthy if his neighbours howse be burnt  
vp, that his be burnt also: seyng, yt was in his  
power to haue kept al out of iopardy if he had  
wolde: as he wolde no dout if he had loued his  
neybour.

Synners.  
He that hel-  
peth not to  
mend sinnes  
must suffre  
wyth the them  
whē they be  
punished

neighbour Euen so when God sendeth a general pestilence or warre to thy citie, to punyſhe the sinne therof: art not thou worthy that thine house ſhuld be infected or periſh, if thou mighteſt haue kept it from ſinnyng, & thou haddeſt been willinge thereto: But if thou do thy beſte to further the lawe of God and to kepe thy ſelfe or neighbours from ſinnyng agaynſt God, then (though it helpe not) thou ſhalt beare no ſine for theyr ſakes whē they be puniſhed. He therfore that loueth the law of God, maye be bold in tyme of peſtilence and alieopardie to beleeue in God. And againe in the ſame place thou ſhalt not aduēg thi ſelfe, nor beare hate in mynde againſt the children of thi people: But ſhalt loue thy ſelow as thy ſelfe I am the Lorde. As who ſhuld ſay, for my ſake ſhalt thou do it, And Deu. x. The lord your God, is the God of Gods and lord of lords, a great God mightie and terrible which regardeth no mannes perſon or degree, nor taketh gifts, But doth right to the fatherleſſe and the widow, and loveth the ſtraunger to geue him rayment and ſode, loue therfore the ſtraunger, for ye were ſtraungers in the lande of Egypt. And Letitians. xii. if a ſtraunger ſo iourne by the, in your lande ſo that ye ſee him not, But let the ſtraunger that dwelleth among you, be as one of youre ſelues. and loue him as thy ſelfe. For ye were ſtraungers in the land of Egypt. I am the lord. As who ſhould ſay, loue him for my ſake.

¶ Notwithſtandynge whē the neighbour Hate. when hath ſhewed the, more unkyndeneſſe then god a man maye hath loue, then mayeſt thou hate him. and not hate his ney before, but muſt loue hym for Gods ſake, tyll boure.



An Expolition of the  
he fyght against god to destroye the name and  
gloze of God,

Therefore when thou offerest thy  
gift at the altare, and ther remem-  
berest that thy brother hath oughte  
agaynste the leaue ther thy gyfte  
before þe altare, & go first & recōcile  
thy selfe vnto thy brother, and then  
come and offer thy gift. Agree with  
thyne aduersarye at ones, whyle  
thou art in the waye with hym lea-  
ste thyne aduersarye deliuer the to  
the iudge and the iudge deliuer the  
to the minstre, & thou be caste in-  
to prison. Verelpe I saue vnto the  
thou shalt not comine oute thence  
till thou haue payed the bitermo-  
ste farthing

Offeringes  
or sacrifices  
what they  
ment.

¶ This text with þe simplicitude is somewhat  
subtle and hydeyth both hym that hath offended  
to reconcyle him selfe as much as in hym is and  
hym that is offended to forgeue and be at one  
The offeringes were sygnes and dyd certifye  
a manne that GOD was at one with hym and  
was hys frend and loued hym. For the fatte of  
beastes was offered and wyne therto as though  
God had late and eat and dronk wyth the: and  
the

the rest, they and their howsholders did eat be  
foze God as though they had eat and dronke  
wyth God, and were comaunded to be merce  
and to make good cheare ful certified that god  
was at one with the & had forgote al olde of-  
fences, and now loued them, that he wold full  
fill al his pꝛomises of mercie with them,

Now will God receyue no sacrifice: that is to  
wyt neyther forgue oꝛ fulfil anye of hys pꝛo-  
mises, except we be first recōciled vnto, our bre-  
thren, wherher we haue offended oꝛ be offēded  
In the chapter folowynge thou readest. If ye

forgue, your father shal forgue you, and Ma-  
t. vi, I loue mercie and not sacrifices and the  
knowledge of God moare then I do burnt offri-  
ges: that is to say, the knowledg of the apoint-  
mentes made betwene god & vs what he wil do  
foꝛ vs againe. And Eccl. i. God refused  
fasting & punishyng of the body that was cou-  
pled with crudelite, & sayth he desired no suche  
fast: But saith thys fast require I þe be mer-  
ciful and forgue, & cloth the naked & feade the  
hongrye &c. Then sal (sayth he, and the Lord  
shal answer: crye. and he shal say: se here I am  
And that similitude wyl, þe as a man here, if he  
wil non other wyse agre must suffre the extre-  
mitie of þe lawe, if he be brought before a iudg  
(foꝛ þe iudge hath no power to forgue oꝛ to re-  
mit but to condempne him in the vrmōst of the  
law) euē so if we wil not forgue one another  
here, we shal haue iudgemēt of god wout mer-  
cie. And that some make Purgatoꝛy of the lest  
farthyng: they shewe theyꝛ depe ignoꝛaunce.

Foꝛ first no similitude holdethe euerye woꝛde

E.iii.

Last farthyng  
and



An Expolition of the  
and sillable of the similitude, farthermore whē  
they dispute, tyll he paye the last farthyng e, ergo  
go he shall paye. But not in hel, ergo in purga-  
tozie. A wise reson, Ioseph knew not Marye  
tyl she had borne hir first sonne, ergo she bare  
the seconde or he knew hir after. I wil not for-  
geue the tyll I be deade: or. whyle I lyue. Ergo  
I wyll do it after my deathe and a thousande  
lyke.

**Y**e haue harde howe it was sayde  
to them of olde tyme committe not  
adultery. But I saye to yowe that  
who soeuer loketh on a wyfe. lust-  
ynge after her. hath committed ad-  
uoutrye wythe hir alreadye in his  
herte.

**T**his comaundement comitte none adul-  
terye had the pharisees blynded and corrupte  
with theyr sophistrye and leuen, interpretinge  
the concupiscence of the herte lewde toyes syl-  
thy gestures vncleane woozde, clyppinge, kys-  
sing and so forth, not to be imputed for synne,  
But euen the acte and dede alone though Mo-  
ses say in the text, thou shalt not couet thy ney-  
bours wife. &c. But Christ putteth to lyghte  
salt and bringeth the precepte to hys trewe vn-  
derstanding and naturall taste agayne: and co-  
dimyneth the rote of synne. the concupiscence  
and consent of the herte. Before the woozde I  
am no myrtherer tyl I have kyll'd with myne  
had But before God I kyll if I hate: yea yf I  
loue not ad of loue kepe me both from doyng  
hurt

hurt, and also be ready and prepared to helpe at neade. Euen so consente of the herte wyth all other meanes that followe therof be as well aduoltrie befoze God, as thz dede it selfe.

Finallye I am an aduouterer befoze God, yf I loe not my neyboure, that herpe loue forbid me to couet hys wyfe loue is the fulfyllinge of al comaundmentes. And without loue it is impossible to abyteyne from synnyng againste me neyboure in any precept, if occasion be geuen, Loue is fulfilling of the law.

**C**\* Carnal loue wyl not suffre a mother to rob her Chylde no it maketh her robbe her selfe to make it ryche. A natural father shal neuer lust after his Sonnes wyfe, No he careth moze for her chastitie then hys sonne doth hym selfe: eue so would loue to my neyboure kepe me from synnyng against hym.

**A**duouterye is a dampnable thyng in the syghte of God and moche myschefe followethe therof Dauid to saue his honour was driuen to committe greuouse murther also, It is vnright in the syght of God and man yf thy chylde should be at an other mannes cost and be an other mans heyre. Nether canst thou oze the mother haue (lyghtly) a quier conscience to God oze a merie hart as long as it is so: Moreover what greater shame canst thou do to thy neboze oze what greter displeasure: what if it neuer be knowen noze come any chylde therof?

**T**he precios gyfte that a man hath in this worlde of god is the true harte of his wife: to abyde by hym in welthe and woo, and to beare al fortunes with hym. Of that hast thou robbed hym: for after she hath ones copled her self to the she shal not lyghtly loue him any moare so



**In Expolition of the**  
so trulpe: but hapelye hate hym and procure  
his deathe. More ouer thou hast vnfaught hir  
to feare God, & hast made hir to synne agaynst  
god. For to God promised she and not to man  
onlic: for the lawe of Matrimonie is godes oꝝ  
dinaunce. For it is wꝛitten Genesis. xxxix.  
When Puthiphars wife woulde haue had Jo-  
seph to lye with hir, he answered how coulde  
I doo this wickednesse: and sinne agaynst god  
ye verelye it is impossible to sinne agaynst mā  
excepte thou sinne agaynst God first. Finally,  
reade Chzyoncles and stoꝛyes, & se what hath  
folowed of adultrie.

**¶** What shall we saye, that some doctours  
haue disputed and doubted whether single for-  
nicacion shoulde, be sinn when it is condemned  
both by Christ and Moyses to And Paule te-  
stefieth. i. Cor. vi. that no fornicatoꝝ oꝝ whoꝝe  
keper shal possesse the kyngdome of god. It is  
right that al mē that hope in God, shoulde bring  
by theyꝛ fruite in the feare and knowledge of  
God and not to leaue his sede wher he careth  
not what come therof.

**Wherefoꝛe if thy right eye offende  
the plucke it out & cast it from the  
For it is better for the that one of  
thy members perishe, then ꝑ thy  
whole body, shuld be cast in to hel  
And euen so if thy ryght hande of-  
fende the, cut it of and caste yt fro  
the. For it is better for the, that  
one**

one of thy membres perishe then  
that thy whole bodye shoulde be  
caste into hell.

**T**his is not mente of the outwarde mem-  
bres. For then we must cut of noses eares, hand  
and fore:ye we must procure to destroye the se-  
pyng, herpyng, smellinge, tastinge and fealinge  
and so eueri mā kil him self. But it is a phrase  
or speache of the Hebrue tonge, and wyll that  
we cut of occasions, daunsinge, kyssyng, ry-  
ouse eatyngs, and drynkynge, and the luste of  
the hert and filthy imaginacions that moue a  
mā to concupiscence. Let euerye man haue his  
wyfe and thynke hir the fairest and the best co-  
dycioned, and euerye woman hir husbände so  
to. For God hath blessed thy wyfe and made  
hir without synne to the, which ought to seme  
a bewtifull fayzenes. And all that ye suffre to-  
gether, the one wythe the other, is blessed also &  
made the verye crosse of Chryste and pleasaunt  
in the sighte of God, whye shoulde she then be  
lothesome to the, because of a litle sufferynge, &  
thou shouldest lust after a nother, that shoulde  
defile thy soule and slea thy conscience & make  
the suffre everlastyngelye.

Fylthie.

A wyfe how  
good a thing

It is saide whosoever put away  
his wyfe, let hym geue hir a testy-  
montall of the dyuorcemēt. But  
I saye vnto you, who so euer put  
tethe awaye hys wyffe (excepte it  
be



An Expolition of the  
be for fornication ) maketh hyr to  
bzeake wedlocke, and who so ever  
marryeth the deuorced ; bzeaketh  
wedlocke.

**M**oses Deut. xxiiii. permitted hys Isra-  
lites in extreme necessity, as whē they so hated  
their wiues that they abhoyed the company of  
them, then to put the awaye, to auoide a worse  
inconueniēce, whereof ye reade also Math.  
xix. And knytte therto that they myght not re-  
ceyue them agayne after theye had bene kno-  
wen of anye other persones, whychē lycence  
the Jewes abused and put awaye theyr wyues  
for euery light or fayned cause, and whan soe-  
uer they lusted. But Christ casteth backe again  
and enterpreteth the lawe after the firste ordy-  
nauce, and cutteth of all causes of deuorces-  
mente, saue fornication of the wyues partye,  
when she bzeaketh hir matrimonie. In which  
case Moses law pronounceth hir dead, and so  
do the lawes of manye other contries, whychē  
lawes where they be vled, there is the man free  
wout al question. Now where they be let lyue  
ther the man (if he se signe of repentance & a  
mendment) maye forgeue for once.

**I**f he maye not fynde in hys herte (as Jo-  
seph, as holpe as he was, could not fynde in his  
herte to take Christes mother to hym, when he  
spied hir with childe (he is fre no doubt to take  
another, whyle the lawe interpretet hir dead  
for hir sinne ought of no right to bind hym

**The offyce** **W**hat shall the woman doo, if she repent  
of apzacher and be so tempted in hir fleshe that she can not

lyue chast: verelye I can shew you nothyng  
out of the scripture, The office of the preacher  
is to preache the .x. commaundementes which  
are the law natural, and to promise the which  
submitte them selues to kepe them of loue and  
feare of god, euerlastyng life for their labour  
thorow faith in Christ and to threaten the dis-  
obedient with euerlastyng payne in hell. And  
his punyshment is. if anye man haue offended  
thorow fraielte, and when he is rebuked turne  
and repent. to receyue him vnto grace and Ab-  
soule hym: and if anye wyl not amende when  
he is rebuked. to cast him out amonge the infi-  
dels, Thys I saye if the tempozall power shal  
hys vp. as a conyete person appoyntyng hys  
a sobyte lyuyn. to make satisfaccion to the con-  
gregatio for hys dampnable example, then did  
not amysse. It is better that one misdoer suffre  
then a common wealth to be corrupt.

¶ Wher the officers be negligent & the wo-  
man not able to put her self to penaunce if she  
went wher she is not knowen and there marye  
God is the God of mercye. If anye man in the  
same place were she trespasseth. pitied her, and  
maried her I could suffre it: were it not that  
lybertie woulde be the nexte waye to prouoke  
all other that were once wery of theyr husban-  
des to commit adultzy, for to be deuorced fro  
them they might mary other which they loued  
better. Let the tempozall swerde take heade to  
theyr charge therfore. For thys is truth all the  
tempozall blessings sett in the lawe of Moys-  
ses for keeping theyr lawes, as welth and prof- Lawe' wha  
peritie longe lyfe the vpperhande of theyr enne folowethe  
mies, plenteousnesse of frutes and chepe of all keepinge of  
thyng lawe.



An exposition of the  
thing, and to be without pestilence, warre and  
famine and al maner other abhominable  
diseases & plagues, pertayne to vs as well as to  
them, if we kepe our tempozall lawes.

Law. What  
foloweth þ  
breaking of  
þ lawe,

And al the curses & terrible plagues which  
are threatened thow oute the lawe of Moys-  
ses, as hunger, derth, warre and dissencion, pe-  
stilence, feuers, and wonderful & straunge fear-  
full diseases, as the sweat, pockes and falling  
sycknes, mortying of daies, that the sword hon-  
gre & such diseases shall eat them vp in theyr  
youth, that their enemyes shuld haue the vpper  
hand, that the people of the land shoulde be mini-  
shed & the towns, decayed and the lande shalbe  
to a wylde res & that a plenteouse land shalbe  
made barren or so ordered that þ earth shall deu-  
our the inhabiter, and welth be among fewe  
that shoulde oppresse the rest, with a thousands  
suchelyke, so that nothing they beginne shuld  
haue a prosperouse ende: all those curses (I  
saye) pertaine to vs as well as to them, if we  
bryake our tempozall lawes.

Let Englande looke about them & marke  
what hath chaunced them sence thei flwe their  
right, king whom God had anointed quer the  
Kyng Richard the second.

Their people, to wnes & villages are mini-  
shed by the thirde part. And of thir noble bloud  
remaineth not the thyrde, nor I beleue the sixte  
yea and if I durste be bold, I wene I myghte  
saye were that there remayneth not the six-  
tenth parte. Their own swerde hath heue the  
vp, And though the pastures be enlaeged about  
all measure, yet not of shepe Dozen of beastes  
wth parkes and warrenes, with greylinge of  
tyues

finis and rent make al thynges twise so deare  
 as they were, And our owne commoditis ar so  
 abused thai they be the destructiō of our owne  
 realme ond ryght for if we wyl not know god  
 to kepe his lawes how shoul god know vs to  
 keape vs and to care for vs, and to fulfyll hys  
 pmyes of mercy vnto vs: saith not paul Ro. i.  
 of the heathen. Sicut non probauerunt habere  
 deum in noticia, ita tradidit illos deus, As it se  
 med them not good, or as they had no luste, or  
 as they admitted it not nor a lowed for ryghte  
 in theyr heertes to know God as god to geue hi  
 the honour of God, that is, to fear him as god  
 and as auenger of al euell, and to seke hys wil,  
 euen so God gaue them vp to folow their own  
 blyndenelle and tooke hys Spirit and grace  
 from them and would no lenger rule theyr wit  
 tes, Euen so if we caste of vs the pocke of oure  
 temporall lawes whiche are the lawes of God  
 and drawen out of the ten commaundementes  
 and law naturall, and out of loue thy neybour  
 as thy selfe: GOD shall caste vs of and let vs  
 slyppe, to followe oure owne witte. And then  
 shall all goo agaynst vs, what soeuer we take  
 in hand in so much that when we gather a par  
 liament to refoyme or amende oughte, that we  
 there determine shalbe oure owne snare, confu  
 sion and vtter destruction so that all the enne  
 mies we haue vnder heauen coulde not wylche  
 vs so greate mischeafe as oure owne counsell,  
 shall do vs. God shall so blynde the wisdom of  
 the wyse. If any man haue any Godlye couns  
 ell it shall haue none audience. Erroure mad  
 nesse and dasynge shall haue the vpperhande,  
 ¶ And lette the spiritualtie take hede and An admoni  
 looke well aboute theym, and see whether they cion,

**Tirantes**  
 Why God  
 geueth vs vp  
 & leaueth vs  
 in the hand  
 es of tiran  
 tes and i all  
 miserye.



In expolition of the  
walke as they haue promised God, and in the  
steppes of his sone Christ & his apostles whose  
offices they beare, For I promise the, al the de  
uelles in hel: if God had let the al loose, coulde  
not haue geue the worse counsel, the they haue  
geue the selues this .xx. yere longe, God gaue  
vp his Israelites often tymes, whe they wold  
not be ruled nor knowe them selues and they  
dutie to God and brought them into captiuite  
vnder their enemies, to proue and feele (sayth  
the text) whether were better seruite, eitherto  
serue god, and willinglye to obay his law cou  
pled with so manyfolde blessinges, or to serue  
their enemies and to obeye theyr cruelnesse and  
tyrannye spite of their heades. in nede and ne  
cessitie. And let the temporalite remembre that  
because those nations vnder which the Isra  
elites were in captiuite. and deale cruellie with  
them, not to punyssh them for theyr Idos  
latrye and synne whiche they had comitted a  
gainst God but to haue their lades and goods  
and seruice only reioysing to make the worse  
and more oute of theyr fathers fauour, ther  
fore when God had scorched his childe inough  
he dyd' beate the other for their labour.

¶ But to one purpose, what if the mā rōne  
from his wife and let hir sytte. Merely the ru  
les ought to make a law, if anye do so & come  
not agayne by a certayne daye, as with in the  
space of a yere or so, that the he be banished &  
contrye. and if he come agayne to come on his  
head. and let the wife be free to mary wher she  
wil for what ryght is it that a lewde wretch  
woulde take his goodes and ronne from hys  
wife without a cause and sytt by an whoze, ye  
and

and come agayn after a yere or two (as I haue  
knownen it) and robbe his wife of that he hath  
gotten in the meane tyme, and goo agayne to  
his whoze: Paule sayth to the Corinthians, If  
if a man or a woman be coupled wythe an In-  
fydel, and the Infidel departe, the other is free  
to marie wher they lust. And. i. Timothy the. v.  
Chapiter he saith, if there be anye manne that  
prouideth not for his, and namelye for theym  
of hys owne housholde, the same penyeth the  
sayeth and is worse then an Infybell.

And enē so is this man muche more to be inter-  
preate for an infidell that causelesse runeth fro  
his wife. Let I saye the gouerners take heade  
howe they let synne be unpunished, and howe  
they brynge the wrath of GOD vppon theyr  
realmes, for God wyll be auenged on all ini-  
quite and punyssh it with plagues from heauē.

In like maner if the womā depart causes-  
lesse and wil not be reconciled though he com-  
mytte none aduertyse, the man ought of ryghte  
to be free to marie agayne. And in all other cau-  
ses if they seperat them selues of impacien-  
cy that the one cannot suffre the others infirmitie  
they must remayne vnmarrid.

If any parte burne, let the same suffre the  
payne or infirmitie of the other. And the tem-  
poralty ought to make lawes to brydle the vn-  
rulye partie.

Agayne ye haue hearde howe it  
was said to them of olde time, for-  
swere not thy selfe, but pay thyne  
othes vnto the lord. But I say vnto  
you



An Exposition of the  
to you that ye sweare not at all ney-  
ther by heauen, for it is the seat of  
God, nether by y<sup>e</sup> earth for it is his  
fotestole neyther by Ierusalem, for  
it is the Cite of the greake kyng,  
neyther shalt thou sweate by thyne  
heade. for thou canste not make a  
whit heare or a blacke. But youre  
communication shalbe yea yea, naye  
naye. For it oughte be aboute that  
it procede of euell.

**Sweyng,**

¶ As to hate in the hert or to couet an other  
mannes wife was no sinne. wyth the pharise-  
es, noo moare was it to hydde one thyng in the  
herte and to speake an other with the mouthe  
to deceaue a mannes neighbour, if it were not  
bounde with an othe And though moyses say  
Leuitic. xix. Ipe not no; deceyue anye man his  
neighbour or one an other, yet they interpreted  
it but good counsell, if a man desyred to be per-  
fecte, but no precepte to bynde vnder payne of  
synne. And so by that meanes not onely they  
that spake trene, but also they that lyed to dece-  
ue were compelled to sweare and to confirme  
their woordes with othes, yf they wolde be be-  
lieued.

**To sweare by  
God.**

¶ But Christe bringeth lyght and saith to the  
ferte which the pharisees had darkenid and  
corrupt with the stinkinge myste of theyre So-  
phistry and forbiddeth the sweare at all, ether  
by

by God or any creature of Gods: for þe canste  
 sweare by none othe at al, except the dishonoure  
 shal redoune vnto the name of God. If þe sweare  
 By God it is so, or by God I wil do this or þe  
 the meanyng is, that thou makest god iudge, to  
 aduenge, it of the, if it be not as thou sayest or  
 if thou shalt not do as thou promistest, Now if  
 truth be not in thy wordes thou shamest thine  
 heuenly father, and testifiest that thou beleuest  
 that he is no rightwise iudge nor wil aduenge  
 vnrighwisnes, but that he is wicked as thou  
 art, & consenteth & laugheth at the, whyle thou  
 deceiuest thy brother as wel created after the li  
 kenes of god, & as dear bought with the precia  
 ous bloud of Christ as þe. And thus thou w the  
 wicked son, is the name of thi father dishono  
 red and his law not feared nor his promises be  
 leued. And whē thou swearest bi þe gospel. boke  
 or Bible, the meaning is that God if thou lye  
 shalt not fulfil vnto the, the promises of mercie  
 therein written. But contrariwise to bring, vnto  
 the al the curses, plagues and vengeance there  
 in threatened vnto the disobedient and cruel do  
 ers. And euē so whē thou swearest by any crea  
 ture as by bread or salt the meaning is, þe thou  
 desirest that the creator thereof shal aduēge it  
 of the, if thou lye. &c. Wherefore our dealinge  
 ought to be so substantiall: that oure wordes  
 myght be beleued without an othe. Oure wor  
 des are the signes of the truth of oure hertes.  
 in which ought to be pure and synge loue to  
 ward thy brother: for what soeuer proceedeth  
 not of loue is dampnable. Now falsched to de  
 ceue him & pure loue cannot stand together. It  
 cannot therfore be but dampnable sinne to de



**Swerynge.**

**Charitte mo-  
derately the  
lawe,**

In expolition of the  
receiue thy brother with lyeng, though I adde  
no oth to thy wordes. Much more dānable is it  
thē to receiue & to adde an oth thereto, &c. For  
be it al maner of swering is not here forboden  
no more then al maner of killing whē the com-  
maundemēt saith, kyl not. For iudges & rulers  
must kyl, & so ought they, whē they put any  
man in office, to take an othe of him & he shalbe  
true & faithful & diligēt therein. And of their sub-  
iectes it is lawfull to take othes of al that offe-  
re the selues to beate witnes. But if the superior  
would cōpel the inferior, to swere that would  
be to the dyshonour of God or hurtynge an  
innocent the inferior ought rather, to die thē to  
swear. Nether ought a iudge to cōpel a man to  
swear against hym self & he make hym not sin-  
ner & forswere, wherof it is inough spoken in ano-  
ther place. But here is forbode swering betwē  
neighbour & neighbour, & in al our priuate busines &  
dailye cōmunication. For custōmable swering  
thoughe we lyed not, dothe robbe the name of  
God of hys due reuerence and feate: And in  
oure dailye cōmunication and busynesse one  
wyth a not her is so muche vanyte of wordes  
that we cannot but in many thynges lye which  
to confyrme with an othe. thoughe we begyle.  
Not, is to take the name of God in vayne. & vn-  
reuerently, against the second precept, Now to  
ly to thynkēt to begyle is dānable of itself, how  
much more thē to abuse the holy name of God  
thereto & to cal to God, for vengeance vpon thine  
owne self. Many cases yet there chaunce dailly  
betwene man and mā, in which charite compell-  
eth to swere: as if I knowe that my neigh-  
bour is falslye sclandered. I am bounde to  
reporthe

reposte the truth and maye lawfullye swere.  
 ye and am bounde if it nede, and that though  
 not before a iudge. And vnto the weake wher  
 yea and naye haue losse their credence thow  
 the multitude of lyers, a man maye lawfullye  
 sweare: to put them out of doubte. Whych yet  
 comethe of the euell of them that abuse theyr  
 language to deceiue with, al. Finallye to swere  
 to do euill is dampnable, and to performe that  
 is dowble dampnacion, Herodes othe made  
 him not innocent and giltye of the deathe of  
 Ihs the Baptist, though the hypocrite had not  
 known what his wiues doughter wold haue  
 ared. And when men saye, a kynges worde  
 must stand: that is truth, if his oth or promise  
 be lawfull and expedient.

Oth.

To perforce

me an euill

oth, is doubt

synne

¶ In all oure promyses it is to be added, if  
 God wil: if ther be no lawfull let. And though  
 it be not added, it is to be interprete, as added  
 As if I borrow thy swerde, and by the houre I  
 promise to bringe, it the agayne, thou be beside  
 thy selfe. If I promise to paye by a certayne  
 day, and be in the meane tyme robbed or decei  
 ued by chaunce that I canot performe it: I am  
 not forsworne, if myne hert ment trulye when  
 I promysed. And manye lyke cases there bee  
 of whiche are twyched in other places. To lye  
 also and dissemble is not all waye synne. Da  
 uid. i. Regum. xxvii. Told the kyng Achys the  
 philistyne that he had robbed his owne people  
 the Jewes, when he had been a rounge amog  
 the Amalekytes, and had slayne man, woman  
 and childe for tellinge tales. And yet was that  
 lye no moze synne then it was to destroye the  
 Amalekytes those deadly enemyes of the faith



An Exposition of the  
of one Almighty God. Neyther synned Lusat  
Dauids trusty frende. ii. Regū. xvii. Cha. infat  
ning and beggylng Absolon: But pleased God  
hygh lye To beare a synke man in hande that a  
whoolsome bytter medicine is swete, to make  
him dypnke it is the duetie of charitpe and no  
synne. To perswade hym that pursueth his nei  
boure is gone an other contrarpe waye is the  
dutie of euerye Chyristen manne by the lawe of  
charitee and no synne, no though he confirmed  
it with an othe, But to lye for to deceaue and  
hurte, that is dampnable onely. &c.

Ye haue harde how it is sayde  
an eye for an eye, a toth for a tothe  
But, I say vnto you, that ye with  
stande not wrounge, But if a man  
geue the a blow on the right cheke  
turne to hym the other also. And  
if any man wyll goo to lawe wyth  
the and take awaye thy coate lette  
hym haue the cloke thereto. And  
if any man wyll compell y to goo a  
myle, goo with hym twayne. Geue  
to hym that axethe, and from hym  
that woulde borrowe. turne not a  
waye.

Chyriste here entendeth not to disanull the  
tempozall

tempozall regiment, and to forbid rulers to punyſhe euell doers, no moze then he meant to diſtroye matrimonie whē. he forbade to luſt and couet another mans wiſe in the herte,

¶ But as he there forbade, that deſileth matrimonie euē ſo he forbiddeth here that which troubleth vnguiete: h and deſtroieth the tempozall regiment, and that thyng whiche to forbidde, the tempozall regiment was ordayned which is that no man adueng him ſelfe, Chriſt medleth not with the tempozall regiment. But in all this longe ſermon ſyghteth agaynſte the pharſeyes ſaiſe doctrine and ſalteth the lawe to purge it of the corrupcion of theyr filthy gloſes, and to bypnye it vnto the ryghte taſte and true vnderſtandynge agayne.

¶ For the Pharſeyes had ſo interperet that lawe of Moyſes (which pertayned onlye vnto the rulers) þe every priuat perſon might adueng him ſelfe: & do his aduerſarye as muche harme agayne as he had receyued of him.

¶ Howe if he that is angrye haue deſerued that man pronounce deathe vpon hym, and he that ſaith Racha hath deſerued, that men ſhuld gather a counsell to detremyne ſome ſondrye and cruell deathe for ſo hay nouse a crime, And he that calleth hys brother ſole, haue deſerued hell: what deſerueth he that ſmyteth or aduengeth hym ſelfe wyth his owne hande: Here is forbidden therfore pryuate wrath onlye, and þe a man aduenge him ſelfe.

¶ To turne þe other cheke is a maner of ſpekyng and not to be vnderſtand as the word Cheke, ſound as was to cutte of the hande: & to plucke To turneth out the eye. And as we commaunde oure chyld other cheeke ſoden what it is



### An Exposition of the

Be not onely not to come nye a brooke or a  
 water. but also not so hardie as ones to looke  
 that waye, eyther to looke on fyer or ones too  
 thinke on fier whiche are impossible to be ob-  
 serued. Moze is spoken then mente to feare  
 them and to make them perceaue that it is er-  
 nest that we comaunde. Euē so is the meaning  
 here that we in no wise aduenge, but be prepa-  
 red euer to suffre as muche moze and neuer to  
 chynke it lausfull to aduenge, howe greete soe-  
 uer the iniurye be: for the hym selfe turned not  
 the other cheak when he was smyten before the  
 byshop, nor yet Paulus when he was bofeted  
 before the bishop also. But ye haue hearde a  
 lytell aboue. Blessed are the meke for they shal  
 possesse the earth. Let all the worlde studie too  
 do the wronge: yea let them do the wronge, and  
 yet if thou be meke, thou shalt haue fode & ray-  
 meny inough for thy and thine. And mozeouer if  
 the worst come, God shall yet set such a tyrant  
 ouer the, that (if thou be meke and canst be co-  
 tent that he polle thy properly and euē as thou  
 mayeste beare shall defende the from all other,  
 Whoo is polled intollerablye, that his lyfe is  
 bitter & euen death to him saue he that is impa-  
 cient & cann ot suffre to be polled. Yet poll thi  
 selfe and pzeuent other, and geue the: baylye or  
 lyke officer now a capon now a pygge now a  
 goosse and so to thy landelord lyke wyse: or yf  
 thou haue a great ferme now a lambe, now a  
 calfe, and let thy wyfe visite the landlady thre  
 or foure times in a yere, wyth the spiced keakes  
 & apples, pears chirise and such lyke. And be  
 thou ready wth thynne oxen or horses, thre or fore  
 or halfe a dosen in a yere to setle home theyr  
 wood

Whene,

Soling how  
 to auoyde it,

wood or to plow their land: ye & if thou haue a good horſe, let them haue him good cheape or take a worſe for him, & they ſhal be thy mild and defende the though they be tirauntes and care not for God, that no manne els ſhal dare polle the. And therto thou mayeſt with wiſdome get of them, that ſhall recompence all that thoue doeſte to them: All thys I meane if thou be patient and wiſe and feare God therto: and lone thyne neyghbour and do none euil. For if thou keape thy ſelfe in fauoure withe hurtinge the neyghboure thyne ende wyll be euill, and at the laſte deſperation in thys world and hel after.

¶ But if thou canſte not polle thy ſelfe with wiſdome and langhe and beare a good countenance as though thou reioycedſte whyle ſuch parſons poll thy euerye man wyll poll the, and they ſhall maynteyne them and not defende the. Let this therfore be a comen prouerbe, be content to be polled of ſome man or be polled of euery man. ¶ Ye muſt vnderſtand that there be two ſtates or degres in thys world the kingdome of heauen which is the regiment of the goſpell And the kingdome of thys world which is the tempoꝛall regiment. In the fyrſt ſtate there is nether father, mother, ſonne, doughter: nether maſter, maiſtres, mayde, manſeruaunt: noꝛ hufbande noꝛ wife, noꝛ Loꝛde or ſubiecte noꝛ man or woman. But Chriſt all, and eche to other is Chriſt him ſelfe. There is no better then other but all lyke good, all brethren and Chriſt only is loꝛde o ver all. Neyther is there anye other thinge to doo or other lawe ſaue to loue one another as Chyſte loued vs. In the tempoꝛall regiment is hufband, wyfe father, mother, ſonne

F. liii. Dough

Two mane  
eſtates de-  
gres or regi-  
mentes,



An Exposition of the  
Doughter, master, maystresse mayde, man ser-  
uaunt, lord and subiecte.

¶ Now is euery person a double persō and  
Euery man vnder bothe the regimentes In the fyrst regi-  
s of the spi- mente thou arte a person for thyne owne selfe,  
ituallti and vnder Chyriste and his doctryne, & mayst nether  
fō tempora hate or be angrie and much lesse fight or aduēg  
tie,

But muste after the ensample of Chyrist hum-  
ble thy selfe, forsake and denye thy selfe, and  
hate thy selfe, and caste thy selfe awaye and  
be meke and pacient and let euery man go ouer  
the and treade the vnder fote and doo þ wōg  
and yet loue them and praye for thē, as Chyriste  
dyd for his crucifiers For loue is al and what  
is not of loue, that is dampnable and caste out  
of that kyngdome.

Loue he þ  
ueth not  
is neiboure  
ath  
ot the true  
yth of chry  
e,

¶ For that kyngdome, is the knowledge of  
God and Chyrist. But he that loueth not, know  
eth nether God nor Chyriste: therfore he that  
loueth not is not of that kyngdom. The minoz  
is this wise proued, he that knoweth God and  
Chyrist seeth lighte, for Chyrist is lyght.

But he that hateth his brother, is in darcknes  
and walketh in darckenes & wotteth not whe  
there he goeth, for darcknes hath blynded his  
eys: John. ii. Ergo he that hateth his brother  
knoweth not what Chyriste hath done for hym,  
and therfore hath no true fayth nor is of þ spi-  
rituall kingdom of God.

¶ To hate thy selfe, that shalte thou gete, yf  
thou confidre thyne owne synnes and the depe  
dampnacion that longe therto, with due repen-  
tance And to loue that shalt thou obtayne yf  
thou be'old the great and infinite mercy es of  
God with stronge faith Ther is none so great

an

an enemye to the in this worlde, but thou shalt  
lightely loue him, if thou loke well on the loue  
that God shewed the in Christ.

In the temporall regiment thou arte a per- The' tempo-  
ral regiment  
son in respect of other: thou art an husbnde,  
father, mother, master, maystresse, lord ruler,  
or wife, sonne, doughter, seruaunt, subiecte. &c  
And there thou muste do accordynge to thyne  
office. Yf thou be a father, thou muste do the  
office of a father and rule or else thou dāpnest  
thy selfe. Thou muste bynge all vnder obedy-  
ence whether by fayre meanes or foule. Thou  
muste haue obedyence of thy wyfe, of thy ser-  
uauntes and of thy subiectes: and the other  
must obeye. If they wyl not obeye wyth loue,  
thou must chide and fight, as farre as the lawe  
of God and the law of the lande will soire the  
And when thou canste not rule them, thou arte  
bound in many cases, to deliuer them vnto the  
hier officer, of whom thou didest take þ charg  
ouer them

Now to our purpose, whether a mā may  
resyst violence and defende or aduenge him self Violēce Not  
to resist vio-  
lēce how it is  
vnderstande  
I saye naye in the first state, where thou art a  
person for thy selfe alone and Chrystes disci-  
ple, ther thou must loue and of loue do, studye  
and enforce: ye and suffre all thyng (as Christ  
dyd to make peace, that the blessinge of God  
maye come vppon the whiche saythe: Blessed  
be the peace makers, for theye shalbe the chyl-  
dren of God If thou suffre and kepest peace in  
thy selfe onely thy blessinge is, the possession  
of this worde. But if thou so loue the peace  
of thy brethren, that thou leaue nothyng vn-  
done or vnsuffred to forther it thy blessing is,  
thou



**In Exposition of the**  
thou shalt be Goddes sonne and consequently  
possesse heauen.

**B**ut, in the worldye state, where thou arte  
no priuate manne but a person in respecte of o-  
ther, thou not onely mayst but also muste: art  
bounde vnder payne of dampnacion to execute  
thyne office. Wher thou art a father thou must  
haue obedience by saye meannes oz by foule:  
and to whome thou art an husband of hir thou  
muste requyre obedience and chastiti, and that  
to geat, terynte al, that the lawe of the lande co-  
maundeth and wyl. And of thy seruauntes  
thou must exact obedience and feare and maist  
not suffre thy selfe to be dispised. And where  
thou arte a ruler thereto appointed, thou muste take,  
prisonne and slea to: not of malyce and that, to  
adueng thy selfe but to defende thy subiectes,  
to mainteyne thine office.

**C**\* Concerninge thy selfe, oppresse not thy  
subiectes with rente: fines oz customme at all,  
neither pyll them wyth taxes and suche lyke to  
mainteyne thine owne lukes. But, be louinge &  
kynde to them as Chyste was to thy, for theye  
be his and the pryce of hys bloude. But those  
that are euell doers among the & were they: bre-  
theren and will not knowe the for theye Judge  
and feare thy lawe, them smite, and vpon them  
drawe thy swerde, and put it not vp until thou  
haue done thyne office: yet without hate to the  
parson for his masters sake and because he is  
in the first regiment thy brother, but to amend  
him onely oz if it cannot be but thou must lo-  
se oone to saue manye. then execute thyne office  
with the suche affection, with the suche compassion  
and sorowe of herte, as thou wouldeste cut of  
thyne

thyne owne arme to saue the rest of thy bodie.

Take an ensample. Thou arte in thy fathers howse amonge thy bzythen and systers.

There if one fight with a nother, or if anye do the wronge thou maist not aduenge nor smite

for þe pertaineth to thy father onli. But if thi father geue the authoritie in his adlens and comāde the to smite if they wil not be ruled: now

thou art a nother person. Notwpythstandynge

yet thou haste not put of the fyrste person, but

art a bzyther styll, and muste euer loue & proue

al thing to rule with loue. But if loue wyl not

serue: then thou must vse the office of the other

persō, or sinne against thi father. Euen so whē

thou art a tempozall person, thou puttest not

of the spiritual: Therfore thou must euer loue

But when loue will not helpe thou must with

loue create the office of the tempozal person

or sinne against God, & nother can smite and

loue: and so mayest thou wpyth loue execute the

office of thi seconde state. And the wise, sonne:

seruaunt & subiecte are bzythen in the first state

and put not that persō of by reason of the se-

conde degree therfore must they loue euer, & w

loue paye customes trybute feare, honoure and

obediencē to whome they belonge as; Paule

teacheth Roma, xiii. And thoughe the other do

not his duty & loue the, but rule the with rigo-

rousnesse & deale vnkynlye with the þe not des-

seruing. yet cleaue þe to Chyist & loue styll & let

not his euell overcome thy godlynesse and make

the euell also.

And as a fter the ensample aboue, thy fa-

ther hath power ouer þe to comāde the to vse

his power ouer thy bzythen. Euen so hath thy

maister

An example  
how to vnderstand the  
two regimen  
tes



An exposition of the

master, to geue the his auctorite ouer: thy fellowes. Which when thou hast, thou must remembre þ thou art a fellowe styl, and bound to loue styl. But if lone alone wyl not helpe then put masters auctoritie vnto thy loue. And so hath the ruler power ouer the, to sende the to vse violence vpon thy neyghbour to take hi, to prison him and happlye to kyll hym to. And thou muste euer loue thy neybour on thyne herte by the reason that he is thy brother in the fyrste state, and yet obaye the ruler and goo wryth the constable or lyke officer and breake open thy neyghbours doze if he wyl not open in the Kynges name: yea and if he wyl not yelde in the kinges name þ must lay on & smite hym to the ground tyll he be subdued. And looke what harme he geartethy though he be slayne, that be on hys owne head. For thyne hert loued him and despyreddist him louyngly to obey, and hast not aduendgyd thy selfe in that state where thou arte a brother. but in the worldlye state wher thou arte an other maner parson in thys case þ hast executed the auctoritie of hym þ hath such power of God, to comaund the. and wher thou wer dampned of God if thou dyddeste not obeye, ¶ And like is it, if thy lord or pryncse sende the awarelare into a nother londe, thou muste obey at Gods comaundement and goo and aduenge thy princes quarell which thou knowest not but that it is right. And when thou comest thither, remembre what thou art in the first state with them agaynst whome thou muste fyghte, how that they be thy brethren and as depelye bought with Christes bloude as thou, and for christes sake to be beloued in thine herte. And

fe, that thou desyre neither their lyfe oz gooddes  
saue to adueng thy princes quarel and to bying  
them vnder thy pynces power, And be content  
with thy princes wages and with such part of  
the spoyle (when thou hast won) as thy prince  
oz his debite appoiteth the, for if thou hate the  
in thine herte and coueteste they gooddes and  
art glad that an occasion is found (thou carest  
not whether it be ryghte oz wronge) that thou  
mayest go a robbing and murdering vnpani-  
shed, then art þ a murderer in the sight of god  
and thy bloud will be shed agayn, for if, eyther  
in the same warre, slowyng, oz when thou art  
come home (as thou ther diddest in thyn hert)  
so shalte thou robbe & steale & be hanged, for thy  
labour oz clayne by some other mischefe.

¶ Nowe as concerning the gooddes of this  
woorld it is easy to iudge. In the fyrste state oz  
degree thou oughtest to be thankfull to Christ  
and to loue to geue and to lende to theym that  
are bought with his pretious bloude, all that  
thou art able. For al that thou owest to Christ  
who se seruant thou art to do his wyl, þ must  
thou pay them and that thou doest to the, that  
same thou dost to Christ. And that þ art not re-  
dy to do for the, that deniest þ to do for Christ  
But and any of thy brethren will withholde oz  
take away by force aboue that thou mayst spa-  
re by reason of some office, þ thou hast, in the ii  
state, oz invade the violently & lay moze on thy  
backe then thou canst bear: then hold thyn hert  
& had that thou neither hate oz smite, & speke saye  
and louingly, and let neyghbours go betwene  
And when thou hast proued all meanes of loue  
in vayne then complayne to the law and þ offi-

Goddess.

Math. xxv



An expolicion of the

let that is set to be thy father and defend the, & to iudge betwene the & thy brother.

**To go to law** ¶ Thou wilt saye the text forbiddeth me to go to lawe: for it, saith if a man wil law with the and take thy cote, thou muste let hym haue gowne and all, If I muste suffer my selfe to be robbed by the lawe, wylte thou saye, by what right can I, with law recouer myne own? I answer: Be holde the terte diligently. For by no right of law can a man take thy cote from the: For the law was ordeined of God to mainteine the in thy ryghte and to forbiddeth that wronge should be done the. Wherefore the terte meaneth thus, that where the lawe is vniustlye ministred, and the gouerners and iudges corrupt, & take bribes and be percial, ther be patient and readye to suffer ever as muche more, what so ever vnrighthe be done the rather then of impatience, thou shouldest aduenge thy selfe on thy neybour or rayle or make insurpectiō agaynst the superiours which God hath set ouer the. For to rise agaynst them is to rebelle agaynst god and agaynst thy father when he scourgeth the for thyne offences, & a thousande times more synne then to aduenge the on thy neyghbour. And, to rayle on them is to rayle on God, as though thou woldest blasphem him, if he made

¶ Since wher they be ther they be thou woldest be made thy selfe. resisted or ¶ Thou wilt happeli say: the subiectes euer putte downe chose the ruler and make hym swere to kepe of their sub- theyr lawe and to mayntaine theyr ppylleges fectes in any and lyberties, and vpon that submytte theyr case. selues vnto hym: Ergo if he rule anywise they are not bounde to obeye. But maye resyst hym and

**b. Chapter of Mathe. Folo. xlviii**

and put hym downe agayne: I answer youre  
argument is nought for the husband sweareth  
to hys wife: yet though he forswere hym selfe  
he hath no power to compel him, Also though  
a master kepe not couenaunte wyth hys ser-  
uaunt, or one neybour with another: yet hathe  
neither seruaunt no no: yet neybour (though he  
be vnder none obedyence, power to aduenge:  
But the vengeance perceyuethe ever to an  
hyer offyccer, to whome thou muste complayne  
¶ Ye but you wil say: yt is not lyke. For the  
whole bodye of the subiectes choseth the ruler.  
Now cuius est ligare: eius est soluere. Ergo if  
he rule anyllie, they that set hym vp, maye put  
him downe agayne: I answer: God ) and not  
the comen people choseth the prynce, though  
he chose hym, by them, For Deutero, xvi. God  
commaundeth to chose and set vp offycers  
and therfore is God the chese choser and setter  
vp of them, and so must he be the chiefe putter  
downe of them agayne: so that wythout hys  
specyall commaundement, they maye not be put  
downe agayne Now hath God geuen no com-  
maundement to put them downe agayne: But  
contrarywyle, when we haue anoynted a king  
ouer vs at hys commaundemente, he sayeth:  
¶ Wyth not myne anoynted And what Jeo-  
pardye it is to rise agaynst the prynce that is  
anoynted ouer the, how euell so ever, he be, se  
in the stoye of kinge Dauid and thow we out  
all the booke of the kynges The authorite of  
the kyng is the authoryte of God: and all the  
subiectes compared to the kyng, are but sub-  
iectes styl though the kyng be neuer so euell )  
as a thousande sonnes gathered together are  
but



# An Exposition of the

but sonnes itel, and the comaundemente, obeye  
 youre fathers goeth ouer al as wel as ouer one  
 Euen so goethe the commaundemente ouer all  
 the subiectes: obeye youre prince? and the hyer  
 power, and he that resisteth him resisteth God  
 and getteth him dampnacion, And vnto youre  
 argument *Lutus est ligare, eius est soluere*, I  
 answere: he that bindeth with absolute power  
 and wythoute anye hyer authorite, hys is the  
 myghte to loose agayne But he that byndethe  
 at a nother mannes commaundemente, maye  
 not loose agayne without the commaundement  
 of the same, As they of London, chose theim a  
 Mayre, But may not put him downe agayne  
 how euell so euer he be without the authorite  
 of him with whose lycence they chose him. As  
 longe as the powers or offycers be one vnder  
 an other, if the inferiour do the wronge, com-  
 playne to the hyer, But if the hyest of all do the  
 wronge, thou muste complayne, to God onely  
 Wherfore the onely remedye agaynst euell ru-  
 lers is that thou turne thine eyes to thy selfe  
 and flyne owne selfe. and then looke vp to  
 God and saye: O father, for oure synne, & the  
 synne of our fathers is this miserie come vpon  
 vs. we know not the as oure father. so obeye  
 the and so walke in thy wayes. and therfore  
 thou knoweste not vs as thy sonnes. to let lo-  
 uing schole masters ouer vs. We hate thy law  
 and therfore hast thou thow the wickednesse  
 of vneightwise iudges, made þ law that was  
 for oure defende, to be a tyrant moost cruell  
 to oppresse vs: doo vs iniurpe aboue all other  
 kyndes of violence and robbynge, And amed  
 thy liuing and be meke and patient, and let the  
 robbe

robbe as much as they will, yet shall God geue  
the fode & rayment and an honest possession in  
perth, to maynteyn the & thine w<sup>al</sup>.

**¶** Whoeuer concernynge thy goodes, thou  
must remembze howe that thou art a person in  
the tempoꝛall regimēte, and the kyng as he is  
ouer thy bodye, euē so is he loꝛde of thy good.  
and of him thou holdeſt them, not foꝛ thy ſelfe  
onlye, but foꝛ to maynteyne thy wyfe, chyldꝛen  
and ſeruauntes, and to maynteyne the king the  
realme and the contrey and tounē of city wher  
thou dwelleſt. Wherfoꝛe thou mayſt not ſuffer  
them to be waſted, that thou were not able to  
do thy dūtye, no moꝛe then a ſeruaunte maye  
ſuffer his maſters good to go to wꝛacke negli-  
gentlye. Foꝛ he that pꝛouideth not foꝛ hys and  
namelye foꝛ them of his owne howſhold, ſaith  
ſaynte Paule, denyeth the ſayth and is woꝛſe  
then an Infidel But euery man is bounde to la-  
bour dilligently and truly & therewith ſo ſober-  
lye to lyue, that he maye haue ynough foꝛ hym  
and his and ſomewhat aboue foꝛ them that cā  
not labour oꝛ by chaunce aꝛe fallen in to neceſ-  
ſite. And of that geue and lende and looke not  
foꝛ it agayne. And if that ſuffice not thy neigh-  
bours neceſſite: then ſpeake and make labour  
to thy bꝛethꝛen, to helpe alſo. Foꝛ it is a comen  
pꝛouerb, many hāds make light woꝛke, & many  
man beare that one alone cannot.

**¶** And thy wyfe thy chyldꝛe and ſeruauntes  
art thou bounde to defende, If any man wold  
foꝛce thy wyfe thy doughter oꝛ thy mayde, it is  
not ynoughe foꝛ the to looke on and ſaye God  
amende you. Naye y<sup>e</sup> muſt execute thynē offyce  
and authoꝛitye w<sup>h</sup>ych the kyng geueth the.

G. i.

And

Goodes.



### An exposition of the

And by the waye thou must defend thy maister  
his good, and the Kynges good which thou  
hast to maynteine thy wife and houtholde, and  
thy neyghboure that goeth w<sup>th</sup> the, agaynst  
theues and murtherars And agaynst all suche  
persones lay aboute the, and do as thou wouldest  
doe if thou were vnder the kynges stand-  
dard agaynst his enemies which had inuaded  
the realme. For al such persons are mortal eni-  
mies to the realme & seke to put downe kyng  
and lawe and all together, and to make that it  
might be lawfull to sinne vnpunished, And of  
this maner if thou marke wel the difference of  
these two states and regimentes, y<sup>e</sup> mayst soyle  
all lyke doubts that shalbe laied agaynst the,

Regimentes  
Every mane  
is vnder bo-  
dy  
regimentes,

Moreover when I say, ther be two regi-  
mentes, the spirituall and the tempozal, Even  
so I saye that every person baptysed to kepe  
the law of God and to beleue in Christ is vnder  
both the regimentes and is both a spirituall  
and a tempozall, and vnder the  
officers of both the regimentes: so that the king  
is as depe vnder y<sup>e</sup> spirituall officer to here out  
of Godes worde what he ought to beleue and  
how to lyue, and how to rule, as is the poorest  
begger in the realme And euen so the spirituall  
officer if he synne agaynst his neighbour or teach  
false doctrine, is vnder the kynges or tempozal  
correction, how hie so ever he be. And looke  
how dampnable it is for the king to withdrow  
him selfe from the obedyence of the spirituall  
officer: that is to saye, from hearing hys duty  
to do it, and from hearing his vices rebuked,  
to amend them: so dampnable is it for the spi-  
rituall officer how hie soeuer he be, to withdrow

him selfe

draw him selfe from vnder the kinges correcti  
on, if he teach false or synne agaynst anye tem-  
porall lawe.

Finally ye must consider that Christ here teacheth his disciples and them that should be the lighte and salt in hywng and doctryne, to myne in the weake and feble eyes of the world defeased wyth the mygrym and accustomed to darknesse that with out great payne they can beholde no lyghte, & to salt theyre olde feasterd sores and to frete oute the rotten fleshe even to the hard quycke, that it smart again, and spare no degre But tell all men hye and lowe, theyre sawtes, and warne them of the ieoperdye, and exhort them to the right way Now such schol- masters shall fynde smaule fauoure and frend- shyppe wyth the rulers of thys worlde or des- fence in theyr lawes. As Christ warneth them Mat. x. sayeng (I send you out as shepe a mōg wolues. Beware therefore of mē, for they shall deliuer you vp to theyre counsailes, and shall scourge you in their synagoges or counsell hou- ses, and ye shall be broughte before the chiefe ru- lers and kynges for my sake. And there he tea- cheth them as here, to arme thē selues wyth pa- rience, and to go forth boldlye wyth a stronge faith and trust in the succour and assistance of God onlye, and to plante the Gospell wyth all loue & mekenes and to water it with their own bloude, as Christ did Thou maiest not in that sta'e come with a swerde, to defende ether thy selfe or thy gospel, and to cōpel mē to worshyp- pe as god, and to beleue what thou wilt. Nay wepe vñe no suche regiments amonge wolues If thou bee a shepe, thou arte not in euell tas-

A preacher  
of the Gospell  
maye vse no  
violence.



**An Exposition of the**  
kinge if y<sup>e</sup> cāst bynge to passe that the wolfe be  
content with thy flese and to shewe the peacely.  
Gyue to him that asketh, & from him that wold  
borrow, turne not awai, Luke sai eth, gyue to  
whosoever asketh the. That is to saie: wherso-  
ever thou seest nede: to the bittermost of thi pow-  
er there open thine herte, and be mercyfull on-  
lye. And of mercifullnes let God thy father &  
Christ thy lord and master for an ensample: &  
enforce to be as likethē as thou cāst. If thou be  
merciful, God hath bound hym selfe to be mer-  
ciful to the again. Lo is not this an exceeding  
greate thinge, that God whiche of no ryghte,  
ought to be bounde to hys creatures, hath yet  
put it, hole in thyne owne handes, to bind him  
against the dai of thi tribulacion then to shewe  
the mercye.

**Concerning lending, proceed by the for-**  
sayde rule of mercye. Many in extreme neade,  
yet ashamed to begge, shall desyre the to lende,  
Unto suche in stede of lendynge geue, or saie  
thus: so, here is as muche as ye requyre. If ye  
can paye it agayne well, do, and ye shall fynde  
me ready & agaynste another tyme. to lende or  
geue (if nede be) as much more. But and if ye  
shall not bee able to paye, if again, trouble not  
youre conscience, I geue it you, we be all one  
mannes chyldren: one man hath bought vs al  
with his bloude and bounde vs to helpe one an-  
other. And wyth so doyng, thou shalt wyne  
the herte of him to thy father.

**Concerninge merchandise and chapmē**  
the lesse borrowynge were among them, the bet-  
ter should the comen wealth be. If it wer posse-  
ble

ble. I woulde it were, ware. for ware of money  
 for ware, of parte monye and part ware, But  
 if it wyll not be, but that a manne to get his ly-  
 vyng with multe, nedes lende and call for it a-  
 gayne to fynde his houtholde and to paye hys  
 debtes then in the lendynge, be first single and  
 harmeles as a dove, and then as wyse as a ser-  
 pent and take heade to whome thou lendest. If  
 when thou hast lent an honest man, God vpsce  
 him: take away hys goodes. In what chaunce  
 it be whether by sea or land that he is not able  
 to paye the then to pryson him or to sue hym at  
 the lawe or once to speake an vnkynde woorde  
 were against the lawe of loue, and contrary to  
 shewyng mercy, ther thou must suffre wyth thy  
 neyghboure and brother as Chyste dyd wyth  
 the and as God doth daylye. If an vnthyfte  
 haue begyled the and spet thy good away and  
 hath not to paye then houlde thyne hande and  
 hert that thou aduenge not thy selfe. But loue  
 him and pray for hym and remembre how God  
 hath promysed to blesse the paciente and meke,  
 Neuerthelatter because such parsons corrupt  
 the comen maners and cause the name of God  
 the lesse to be feared men ought to complayne  
 vpon sath persons to the officer that is ordai-  
 ned of God to punyssh euell doers, and the offi-  
 cer is bounde to punyssh the. Yf thou haue lent  
 a fore whych with cauyllatyon wyll kepe the  
 good from the then if the ruler and the law will  
 not helpe the to thy ryghte, doo as it is aboue  
 sayd of hym that wyll go to lawe, with the and  
 take the cote from the, That is to saye, be con-  
 tent to lose that and as muche more to it rather  
 then thou wouldest aduenge thy self, Let not, p



**Cousteous-  
nes.**

**Am. ii**

**An Expolicion of the**  
wickednesse of other men plucke the seede God  
But abyde by God and hys blessinges and tra-  
ste his iudgemente. Liberalite is mercifullnes  
that byndeth God to be merciful agayne. Co-  
uetousnes (the roote of al euil and father of al  
falle prophetes, and the scholemaster that tea-  
reth the messengers of Sathan to delguyse  
them selues lyke to the messengers of Christ) is  
merciles that shall haue iudgemente withoute  
mercie. And therfore exhorte h Christ al his so-  
diligently and aboue all thyng, to be liberrall  
to be ware of couetousnes.

**Ye** haue heard, howe it is saied  
thou shalt loue thy netboure and  
hate thyn enemy. But I say vnto  
you loue your enemies. Blesse the  
that curs you, do good to the that  
hate you. Praye for them whiche  
do you wrong and persecute you,  
That ye maye be the chyl dren of  
your heauenlyre father. For he ma-  
keth his sunne to arise ouer y euil  
& ouer the good, & sendeth rain v-  
pō the righteous & vntyrghtheous  
For yf ye loue them that loue you  
what Rewarde shall ye haue, do  
not

not the publicanes so, and yf ye be  
frendlye to youre b:etheren onelye  
what singuler thyng do ye, do not  
the publycans lykewyse? Ye shall  
therfoze be perfect. as youre father  
which is in heauen is perfect.

¶ This texte of hatinge a mannes ennemye,  
standeth not in anye one place of the Byble:  
but is gathered of many places in which God **Almose:**  
comaundeth the childeren of Israel to destroy  
theyr ennemyes the Cananites, the Amocites,  
the Amalekites and other hethen peple, as the  
Moabytes and Ammonites, which soughte to  
bring them out of the fauour of God and to de  
scroye the name of God, The Amalekites came  
behynde them and slue al that were fainty and  
werpe by the way as they came out of Egypte.  
The Moabites and Ammonites hired Balam to  
curse them and begyle them wyth their weme  
and make a great plage amonge them, These  
lyke nacions were perpetuall enemies to their  
lande which God had geuen them, and also of  
the name of God: of theyr saythe. For whiche  
cause they not onely myght lawfully, but were  
also bounde to hate them and to studie theyr  
destruction againe, how beit they myghte not  
yet hate of the sayd nacions such as were con  
uerced to theyr sayth.

¶ Now by the reason of such textes as com  
maunded to hate the comen ennemyes of theyr  
contrye and of God and hys lawe, and of their  
sayth the Pharisees doctrine was, that a man  
G. liii. myght



Leui. xix,

Dublytans  
that they  
were,

An Expolition of the  
myght lawfull ye hate all his priuate enemies  
Wout exception noz was bound to do the good  
And yet Moses sayth. Thou shalt not hate thy  
brother in thine herte and againe þu shalt not a-  
venge thy selfe noz beare hate, in mynde against  
the chylderen of thy people. And if thyne enemi-  
es alle sinke vnder his burthen, helpe to lyft hi  
vp agayne, & if his Dre oz alle go astray bringe  
them home again, which all no doubt, the Pha-  
risees dyd interpret for good counsell, but for  
no preceptes wherfore Christ salteth theyr doc-  
trine and proueth that a man is bounde bothe  
to loue and to do good to hys ennemye, and as  
a naturall sonne though his brethren be neuer  
so euell yet to loue them and shewe them kynd-  
nesse for hys fathers sake and to study to amēd  
them what hast thou to reioyce of, if thy rely-  
gion be not better then the relygion of theues?  
For theues loue amonge them selues & so do þe  
couetouse of the woorld, as the vsurars and  
publycāns, which bought in great þe emperours  
tribute and to make theyr moost aduantage:  
did ouer let the people. Naye, it is not ynough  
for the to loue thy benefactors only as monks  
& freers do, and them of thyne owne coate and  
ordre, oz the brethren of thyne owne Abbay on-  
lye (for amonge some theyr loue stretcheth no  
further, and that shall he that is remoued oute  
of an other cloysture thither: well fynde. yea &  
in some places charitie reacheth not all the  
celles in the same cloystur and to al the monks  
that were professed in the same place) but lyfte  
vpthyne eyes vnto thy heuenly father, and as  
thy father doth so do thou loue all thy fathers  
chylderen. He ministrerth Dunne and rayne to  
good

good and badde, by which two vnderstande al  
hys benefittes. For of the heate and dryth of  
the Sunne and colde and moyste of the rayne,  
sprynge all thinges that are necessarie to the  
lyfe of man. Euen so prouoke thou and drawe  
thyne euell brethren to goodnes wyth pacien  
ce wyth lone in woorde and deade, and praye  
for them to hym that is able to make them bet  
ter and to conuerte them. And so thou shalt bee  
thy fathers naturall sonne, and perfecte as he  
is perfecte. The text sayth not he shalbe as per  
fecte as GOD: but perfecte after hys ensam  
ple. To be perfecte in the Scripture is not

to be a monke: or a fryer, or neuer to synne.

For Christ teacheth not here monkes or fri  
ers but hys disciples: every Christen  
man & womā. And to be in this lyfe

altogether wout synne, is im  
possible. But to be perfect is

to haue pure doctrine

wout false opinions

and that thine here

ye be to folow

that let

ninge.

ge.

To be per  
fect what it  
meaneth.



## AN EXPOSITION

of the .vi. Chaptre.

**T**ake heade to youre almose,  
that ye do it not befoze men  
to be sene of them, oꝛ else ye  
geatt no rewarde of youre father  
whych is in Heauen. Therfoze  
when thou geueste almosse, make  
not a trompette to be blowen be-  
foze the as the Hypocrytes doo in  
the Synagoges and in the Strea-  
tes, to be praysed of menne. Verely  
I saye vnto you, they haue theyre  
rewarded. But thou when thou ge-  
uest almose let not thy lefte hande  
knowe what the ryght hand dothe  
that thyne almose maye be secrette  
And then thy father which seeth in  
secret shall rewarde the openly,

**A**s he rebuked theyꝝ doctrine aboue, even  
so here he rebuketh theꝝ woꝛkes: for oute of  
deuelysh doctrine can spryng no godly woꝛkes  
But what woꝛkes rebuketh he? Verelye suche  
as God in the scripture commaundeth & wyth  
out which no man can be a Chꝛysten man, even  
prayer

prayer fastinge and almosse deede. For as the  
scriptur corrupt, with gloses is no more Gods  
worde, euen so the deedes commaunded in the  
scriptur (when the entent of them is peruerterd  
are no moare Godlye deades. What sayde the  
scribes and Pharisees of hi ( thinke ye when  
he rebuked such maner of workes: No doubt  
as they saye, when he rebuked theyre false glo-  
ses ) how he destroyed the law and the prophets  
interpreting the scripture after þe literall sence  
which killeth and after his own hyapne cleane  
contrary to the commune faith of holy church  
and myndes of great clerkes and autentick ex-  
position of olde holye doctours. Euen so here  
what other coulde they saye, then: Beholde the  
heretike, & dyd not we tell you befoze whertoo  
he wold come, and that he kepte some mischeue  
behinde and spued not oute all hys venome at  
once: se to what all hys godly newe doctrine þe  
sounded so sweetly is com he preached al of loue  
& wold haue the people saued by sayth so longe  
tyll that at the last he preacheth cleane against  
all dedes of merce, as, prayer fastinge and al-  
mosse deade and destroyed all good workes his  
disciples fast no more then dogges they dispise  
their deuyne seruice and come not to church,  
yea and if the holpest of al saint. Fraunces orde  
are them almes, they bydde him laboure with  
his handes and gete his lyuynge, and saie that  
he that laboureth not. is not worthy to eate and  
that God bade that no suche stronge lubbers  
shuld loyter and goo a beggyng and be charge-  
able to the cōgregation and eate vp that other  
poppe men get wiche the sweat of their bodies:  
Yea and at the last ye shall se, if we resyst hym  
not



John, cxi.

An exposition of the

not bee tymes, that he, shall moue the people to insurrectiō, as Caiphas said, and the romais shal come and take out land frō vs. As, ye se in the texte luke. xxi. Now (when they could not dyue the people from him wpyth those persua- sions) they accused hym to Pilate sayenge: we haue founde this felow peruertynge the people and forbyddynge to paye tribute to Cesar and saieng that he is Chyist a kyng. Wherfor thou canst not be Cesars frende, if thou let hym es- cape. But after all these blasphemies, yet must the holy gost rebuke the worlde of thepy ryghte outnesse, ye of their false ryghteousnesse and false holynesse whiche are nether ryghteouse- nesse, or holynesse, but coloure of hypocrisie.

¶ Chyist hzre destroyeth not prayer, fastynge and almose deade: But preacheth agaynste the false purpose and entent of suche workes and peruertynge the true vse: that is to saye, they sekynge of gloze, & that they esteemed the selues rightcoule therbye and better then other men, and so despised and condemned they: bzyethē. With oure almose which is as muche to saye as deades of mercie or compassion, we oughte to seke our fathers gloze only, euen the welth of our bzethzen, and to wyne the, to the know ledge of oure father and keepynge of hys lawe. He that seketh the gloze of hys good workes, seketh the gloze that belongeth to GOD and maketh hym selfe God.

Is it not a blynde thyng of the worlde, that eyther they wyl doo no good workes at all, or wyl be God for they: good workes: haue the gloze them selues.

¶ Concernynge blowenge of crompettes and cyngynge

ryngys of belles oꝝ makynge a crie, to cal me  
 to set almes (though the ryght waye be, that  
 we shulde knowe in every paryshe, al our poze  
 and haue a comō tofer foꝝ them, & that straun-  
 gers shuld bynge a letter of recommendation  
 with them of theyꝝ necessite, and that we haue  
 a comen place to receyue them into foꝝ þ̄ tyme  
 and though also we ought to flee al occasions  
 of vaine gloꝝe yet while the worlde is out of  
 order, it is not dampnable to do it. So that the  
 berpe meaninge, bothe that we blow no trom-  
 pettes and that the lefte hand know not what  
 the right hande doth, is that we doo as secrets-  
 ly as we can, and in no wyse seke gloꝝe, oꝝ to  
 receyue it, if it were profered. But to do oure  
 dedes in singlenesse of conscience to God, be-  
 cause it is his commaundemente, and euen of  
 pure compassion and loue to oure bzethren and  
 not that oure good dedes thow we staundyng  
 in oure owne consayte, should cause vs to des-  
 pise them. If thou be tempted to bayne gloꝝe  
 foꝝ thy good dedes, then loke on thine cuil ther-  
 to in the one balauce and the other in the other.  
 And then if thou vnderstand the law of God a-  
 ny thing at al, tel me whether wayeth heuier.  
 ¶ If that thou doest, do tempt the, then con-  
 syder what thou doest, not. If it moue the to  
 set by thy soule whē thou geuest thy brother  
 a farthyng oꝝ an halfe penny: pounde in thine  
 hert, how farre thou art of from lounge him  
 as wel as thy selfe, & carynge foꝝ him as muche  
 as foꝝ thy selfe. And be sure howe muche thou  
 lackest of that so muche thou art in synne, and  
 that in dāpnable synne, if God foꝝ Chyestes  
 sake dyd not pardon the, because thyne herte  
 induryneth

Trompettes.  
 To blow tru  
 settes what

Liste hande

Maiue gloꝝe  
 A good reme-  
 dy against it



An exposition of the  
mourneth therfore, and thou fightest with thy  
selfe to come to suche perfection. If a peacocke  
byd loke wel on his fete and marke the euell fa-  
uoured shynkinge of his voyce he would not be  
so proude of the beuty of his taylor.

Wozkes ius-  
titie not fro  
sinne neither  
deserue there  
ward promi-  
sed.

¶ Finally that many dispute, because God  
hath promised to rewarde our deedes in heauen  
that oure deedes deserue heauen: and because  
he promyseth to shewe mercye to the mercifull  
that with oure deedes we deserue mercye and  
because he promyseth forgiuenesse of sinnes to  
them that forgiue, that oure deedes deserue  
forgiuenesse of synne and so iustifie vs. I an-  
swer: firste there is ynoughe spoken thereof in  
other places, so that to the that haue red that,  
it is superfluous to reherse the matter again.  
Furthermoze, the argumēt is nought and hol-  
deth by no rule. Se ye not that the father and  
mother haue moze ryghte to the chyldre and to  
al it cā do, than to an oxe or a cowe. It is their  
fleshe and bloude, flourethed by with their la-  
boure and cost. The life of it and the mayntē-  
nance and cōtinuance thereof is their benefit  
so þ it is not able to recōpēce þ it oweth to fa-  
ther and mother by a thousand partes.

¶ And though it be not able to do his dutye  
nor for blyndenesse to knowe his dutye, yet the  
father and mother promise mo giftes stil with-  
out ceasing, and that such as they thinke shuld  
mooste make it to seloue and to prouoke it to  
be willinge to do parte of his dutie And when  
it hath done anylle, though it haue no power  
to do satisfaction, nor lust or courage to come  
to the right waye agayne: yet their loue & mer-  
cy abydeth stil so greāt to it, that by a point  
ment

ment of mendinge, they not onely forgiue that  
is past and fulfyll they promise not the later;  
but promise greater gyftes then euer before,  
and to be better father and mother to it then e  
uer they were. Now when it cannot do the thom  
sād part of his duty, how could it deserue such  
promises of the father and mother, as a labor  
er doth his hier. The reward therfor cometh  
of the loue, merci & truth of the father and mo  
ther as well when the childe kepeth the appoint  
ment, as whē thei fulfyll their promise when  
it hath broken the appointment and not of  
deseruyng of the child.

¶ Euen so if we were not thus drow ned in  
blyndnesse, we should easily se, that we cannot  
do the thousand part of oure dutie to God: no  
though there were no life to com. If there wer  
no life to come it were not right that I should  
twich any creature of God, other wyle then  
he hath appoynted, Though ther were no life  
to come, it had neuer thelesse bene right, that A  
dam had abstayned fro the forbode apple tre  
and from all other to, if they had bene forbode  
Yea and though there were no lyfe to come it  
wer not the lesse right that I loued my brother  
and forgaue hym to daye, seinge I shall synne  
agaynst him to morow. Because a father can  
not geue his children heauen hath he no power  
to charge them to loue one another and to for  
giue and not adue nge one another. And hath  
he not right to bete them if they synne eche o  
ther, because he cannot geue them heauen. A  
bondman that hath a master more cruell then  
a reasonable man would to be. a dogge: if ther  
were no heau en, myght this bonde seruante  
accuse



In Expoficion of the  
accufe God of vnrightheoufneffe, becaufe he  
hath not made hym a mafter: Now then when  
we cannot do oure dutie by a thoufand partes  
though there were no fuch promyfes: and that  
the thyng commanded is no leffe oure dute  
though no fuche promyfe were, it is eafy to per  
cepe that the rewarde promyfed cometh of  
the goodnes, mercy and truthe of the promyfer  
to make vs the gladder to do oure dute, & not  
of the deferyng of the recepuer. When we  
haue done all we can, we ought to faye in oure  
heri, that it was our dutie and that we ought  
to doo a thoufande tymes moze, and that God  
(if he had not promyfed vs mercy, of hys good  
neffe in Chrift) he myghte yet of ryghte damne  
vs for that we haue lefte vndone.

¶ And as touchinge forgyuenefle of synne:  
though forgyuenefle of synne be promyfed vnto  
the, yet chalēge it not by thymerites, but by  
the merites of Chriftes bloud, and heare what  
Paule fayth Philippenes. iiii. Concernyng the  
ryghteoufneffe of the lawe, I was faultleffe or  
fuch as no man coulde rebuke. But the thinges  
that were to vauntage. I thought damage for  
Chriftes sake, yea, I thinke all thyng to be da  
mag or losse, for the excellent knowledges sake  
of Chrift Iefus my lord: for whose sake I let  
all goo to losse, and counte the as chaffe or re  
fufe (that is to faye, as thinges which are pur  
ged out and refused when a thyng is tryed &  
made perfecte) that I might winne Chrift and  
myght be founde in him: not hauing my righte  
oufneffe that cometh of the lawe, but p̄ whiche  
cometh of fayth in Chrift Iefus: whiche ryghte  
oufnes cometh of God thorow fayth, and is to  
knowe

know hym and the power of his resurrection how he is lord ouer all synne, & the only thyng that stayeth and baynequisheth the synne and to knowe also the felosshype of hys passions that I myght be made lyke vnto his deathe.

¶ So that when righteousnesse & true merites be tryed, we muste be content that oures, be the chaffe and Chyistes the pure coine oures of skome and refuse, and Chyistes the pure golde. And we must facio our selues like vnto Chyist and take euerye man his crosse and see & mortifye the synne in the fleshe: or else we cannot be partakers of his passion. The synne we do be-

Crosse.

fore oure conuersion, is forgiven clerlye thow sayth if we repent and submyt our selues to a newe lyfe. And the synne we do agaynste oure wylles ( I meane the wyl of the spiryte for after oure conuersion we haue two willes fightyng one agaynst the other ) that synne is also forgiven vs thow sayeth, if we repent and submitte oure selues to amende. And oure diligence in workyng, kepeth vs from synning agayne & minisheth the synne that remaineth in the fleshe and maketh vs pyre and lesse apte and disposed to synne, and it maketh vs mery what they do in aduersities and strong in temptacions and bolde to go vnto God wyth a stronge and feruente faythe in oure prayers, and sure that, we shall be hearde when we crye for helpe, at nede, either for oure selues or our brethren.

Workes

what they do

¶ Nowe they that be negligent and synne, are brought in temptacion vnto the poynte of desperation and fele the verie paynes of hell, soe that they stande in dowbte whether God hath cast them awaye or no. And in aduersite



**An expolition of the**

they be sorrowful and discouraged and thynke that God is angry & punisheth them for theyr synnes. When a chyld taketh payne to doo his fathers pleasure and is sure þ he shall haue thanke and a reward for his labour: he is merie and reioysseth in his worke and payne that he suffereth: and so is the aduersyte of them that kepe the selues fro synnyng. But a child whē he is beaten for his faute, or when he thynketh his father is angry and louseth hym not, is a none desperat and discouraged: so is the aduersite of thē that are weake and synne oft. A child that neuer dyspleaseth his father, is bolde in his fathers presence to speake for hym selfe or his frēd. But he that ofte offendeth and is correct or chidde, though the peace be made again yet the remembraunce of hys offences maketh hym fearefull and to mistruste and to thynke his father would not heare him so is the fayth of the weake that synne ofte. But as for them that professe not a newe lyuynge howe euer so muche they dreame of faith, they haue no faith at all for they haue no promyse, excepte they be couerted to a new life, and therfore in aduersities, tēptacion and death they vtterly dispeare of all mercie and petye.

**Exmple.**  
He that professeth not a new life both no promyse of mercy in Christ.

**And when thou prayest, thou shalt not be like the hypocrites for theye loue to stande and praye in the synnagoges and in corners of the streates, that theye myghte be sene of mē. Verely I say vnto you they**

they haue their rewarde. Thou  
therefoze when thou prayeste, goe  
into thy chambze, and shutte thy  
dooze, & pray to thy father whiche  
is in secret. And thy father whiche  
seeth in secret, shall rewarde the o-  
penlye.

¶ After Almoose foloweth prayer. For as Prayer.  
it is a Chyristen mannes part, to helpe hys ney-  
boures & to bear with him, when he is ouer char-  
ged and suffer wyth him, and to stonde one by  
another as longe as we lyue here on this erth.  
Euen so because we be euer in suche pael and  
cōbraunce & we cannot rydde oure selues out  
we must daylye and hourelye crye to God for  
ayde and succoure, as wel for oure neyboures  
as for oure selues.

¶ To geue almoose, to praye, to faste or to do: must be leas-  
anyethynge at all, whether betwene, the and ned wich  
God, or betwene the and thyneighbour canste & godds word  
neuer do to please God therewith, except thou if they shal  
haue the true knowledg of Gods word to sea- please God.  
so thy dedes with all. For God hath put a rule  
in the scripture without which thou canst not  
moue an here of thine head, but that it is dān-  
ble in the syght of God, As it is of the Jewes  
though (as Paul bereth the recozd) they haue a  
feruent zeale to God, yet haue the scripture ther-  
to: yet because they haue not the true vndersta-  
ding, al is dampnable that they do Hypocrites  
with scrappes of almoose get an hundzed folde



### An Exposition of the

prayer what  
is.

And wyth prayer they get praise (as thou seist here) and praye thereto and robbe wydowes howses, as thou readest Math, xxiii And with fastynge they get fat belyes, full dyshes & enen more then ynough. And yet ther is noe almose, prayenge or fastynge among them in the syght of God. Wyth their prayers they exclude all true praiers, and make it impossible that there should be any among them. For praiet is either a longynge for the honoure of the name of god that all men should feare him and kepe his preceptes, & beleue in hym, And contrarpe to that seke they their own honoure, that men shulde feare them and kepe their ordinaunce & beleue in their swete blessinges, prayers, pardonnes and what so euer they promyse. If they byd faste thou muste do it, or be dāned & be an hereticke and rebellious to holve churche. If they dispence and geue the cleane remissy on for to eate fleshe on good fridaye (thoughe thou bene a cr so lusty) thou muste obeye, or else thou arte dampned & an hereticke because thou doest not beleue in holly church. Either prayer is to geue God thankes for benefites receiued. Contrari to which, they wyll firste haue thankes of the worlde for their prayers, and robbe not onlye widowes howses. But also lordes, prynces Emperoure and al the worlde, of howse and lande, yea and of theyr wittes to And then they bind God to thanke them and to geue them (besied the thankes which they haue gotē in this worlde) not only heauē & an hyer place, but that he geue heauē to no nother mā, saue thow we their merites. Either praiet is acōplaining and a shewing of thyne owne miserye and necessite, or of thy

thy neyghbours befoze God desyeringe hym  
with all the power of thyn herte to haue com-  
passion and to succour. Contrary to thys, they  
haue excluded with theyz prayers all necessitie  
and misery from among them, They be lordes  
ouer all: & w what they wyl thorow the whole  
world: kinge and emperour are theyz seruants  
they nede but say the woorde, and theyz wyl is  
fulfylled and as for theyz neyghbours they haue  
no cōpassion vpon the, to bring their cōplain-  
tes befoze God, but w theyz prayers robbe the  
of that lytle they haue, and to make them moze  
miserable.

**C**\* Of entering into the chambze and shut Chamber.  
tinge the dooze to, I saye as aboue of that the To shut th  
left hande shoulde not knowe what the righte chambred  
hand dothe that the meaning is that we shoulde what it me-  
auoide all worldlye prayse and profite, & praye neth.  
with a single eye and true intent accordinge to  
Gods woorde and is not forbidden therby, too  
praye openly. For we muste haue a place to com  
together to praye in generall to thanke and to  
crie to God for the comune necessitie, as well  
as to preache the woorde of God in where the  
prieste oughte to praye in the mother tounge  
that onely the name of God maye be hallowed  
and his woorde sayt fully taught and trulye  
vnderstand and sayth and Godly lyuing encre-  
ased and for the: kyng and rulers, that **G D D**  
wyl geue them his spyte to loue the commune  
wealtie, and for peace that God will defende  
vs from all enemies: for wedering and frutes  
that God wil kepe awaye pestilence and al pla-  
ges. And the priest shoulde be an ensample to the  
people how they shoulde praye: There bee of  
H.iii. such



# An Expolicion of the

Such thinges as the Priestes and other bable  
(not praye) manye good colectes that shoulde  
much edifye the peple if they were spoken in  
mother tonge. And the while the priestes synge  
psalmes, let euery man praye priuately and ge-  
ue God thanks for such benefyts as his herte  
knoweth he hath receaued of God and comend  
God to hys priuate necessities, and the priuate  
necessities of his neyghbours: which he know-  
eth and is priuate to. Neither is there in all suche  
any leopardy of bayne glory.

But, and if God haue geuen any man the spyr-  
it of prayeng. as al men haue not lyke giftes, that  
he praye ofte and when other do not to haue a  
secret place to praye in both for the a uoyding  
of bayne glory and speach of people and that  
thou mayest be free, to use the wordes as the lu-  
stethe and soeuer gestures and be haueours  
do moue the most to deuocion is necessary and  
good. And fynally what soeuer necessitie thou  
hast though thou fele thy selfe a great synner,  
yet if thyne herte be to amend let not that dys-  
courage the. But go boldly to thy father seing  
thou haste his commandement euer to praye, &  
promise that he will heare the: not for thy good-  
nes but of his goodnes and for hys truthe.

Moreouer when ye praye, bable  
not muche as the heathen doo for  
they thynke that they shall be herd  
for theyr muche babbelinges sake.  
Be not theerfore lyke vnto them,  
for your father knoweth of what  
thin-

Pray, gods  
commande-  
ment & pro-  
mise shoulde  
moue vs to  
praye.

thynges ye haue neade', befoze ye  
are hym. Of thys maner therfoze  
praye ye.

Oure father which art in hea-  
uen, Honoured be thy name, Thy The Paternoster,  
kingedom come. Thy wyl be ful-  
filled euen in earth as it is in hea-  
uen. Geue vs thys day oure dayly  
bzeade. And fozegeue vs oure tres-  
passes as we fozegeue oure trespas-  
sers and leade vs not into tempta-  
cion, But delyuer vs from euell,  
foz thyne is the kingdome, the po-  
wer and the glory fozeuer. Amen.

As befoze he rebuked theyr false entent in  
prayinge that they sought prayse and profytte  
of that work which ought to be direct to God  
alone ether to geue him thanks, that is to say  
to be knowen and to confesse in the herte, that  
all we haue cometh of him or to calle vpo hym  
foz ayde and succour in temptacions and al ne-  
cessitie Euen so here he rebuketh a false kynde  
of praing wherein the tonge and lyppes laboure  
and all the bodye is payned, but the herte tal-  
keth not with God nor feleth any swetenesse at  
all nor hath anye cofidence in the promyses of  
God but trusteth in the multitude of wordes  
in the paine and tediosnes of the lenght of p



**An Exposition of the**  
prayer, as a cōiurar dothe in hys cricles. Cha-  
racters and superstitious wordes of his cōi-  
uration, As ye se nowe to be among oure friers  
mōkes, chanons and nunnes, and euen thozow  
out al the spiritualti, which (as I haue proued  
aboue) haue with their false intent of prayeng  
excluded all occasions and the whole matter of  
true prayer, and haue turned it into a bodelye  
laboure, to vere the tonge, lips, eyes and throte  
with roaringe and to weric all the mēbze s: so  
that they saye (and maye trulye swere it) that  
there is no greater laboure in the worlde, then  
prayer: for no laboure what soeuer it be, when  
the bodie is compelled and the hert vnwilling  
can be other then greuous and paynefull. But  
true prayer (if they cōplained and sought help  
eyther for them selues or for their neybour es  
trusted in the promyse of God) wold so cōfoz  
the soule and courage the herte, that the bodie  
(though it wer half dead and moze) wold re-  
uiue and be lusty agayne, and the labour wold  
be, short and easie, as for an ensample, If thou  
wer so oppressed þ þ wer wery of thy life, & wē  
test to þ king for help, & hadst sped, the spirites  
wold so reioise that thi bodi wold receiue his  
strength againe and be as lustie as euer it was  
euen so the promises of God worke ioy aboue  
all measure, where they be beleued in the herte  
But our hirelinges haue no Gods worde  
saue trust in the multitude of wordes, length of  
bab ynge and payne of body as bonde seruaū-  
tes. Neither know they any other vertue to be  
in prayer: as ye maye se by the ordinaunces, of  
all foundations. Kyng Henry the fift built  
Sion and the charterhouse of Mene on the o-  
ther

**Fals, prayer  
is painfull.**

**True prayer  
is pleasaunt**

ther syde the water of such a maner that lyppe  
laboure may neuer cease, For when the friers  
of Sion ringe out, the Runnes beginne. And  
when the Runnes ryng out of seruice, the mon-  
kes on the other syde begynne. And when they  
rynge oute, the friers, beginne again, and vere  
them selues nyght and day, and take payne for  
Gods sake, for whych God muste geue the hea-  
uen Yea and I haue knowen of some yere this  
that for verpe paine and teadioulenesse haue  
bydden the deuell take their fonder. They cal  
Lent þ holpest tyme of all the yere. But wherin  
is the holines? verely in multitude of wordes  
& tedious lenght of the seruice. For let them be-  
gynne at sixe and it wyll bee twelue or they can  
ende In which time they be weried, so that by  
the time they haue dnyed they haue lust to noo  
thinge saue the slepe And in the ende of al they  
thinke no farther then that God must reward  
theyre payne And if thou are howe they know  
it: They wyll answer: he must rewarde it or be  
vnrightheouse. Nowe GOD loketh not on  
the payne of thy prayer but of thy fayth in hys  
promise and goodnes nether yet on the multitu-  
de of thy woozdes or longe habelpnge. For he  
knoweth thy mat ter better then thou thy selfe  
And though the Jewes and the Heythen were  
so folysh thozow they vnbelefe to vable many  
wozdes yet were they neuer so mad, as to num-  
ble and buse out woozdes that they vnderstod  
not, Thou wylt say what mater maketh it, yf  
I speake woozdes whych I vnderstand not for  
if I praye not at all, seing GOD knoweth my  
matter alredy, I aunswer, he wyll haue the to  
open thyne hert to hym, to enforme and edyfy  
thyne

Syon.  
Shene.



**An Exposition of the**  
thyne owne selfe. That thou mightest knowe  
howe all goodnesse is of him, to put thy truste  
and confidence in him and to fli to him in time  
of nede, and to be thankfull and to loue hym  
and obeye his commaundementes, and turne &  
be couerted vnto thy lord God, & not, to rûne  
wilde, as the vngodlye, do whiche knowe not  
the benefites of God and therfore be vnthank  
ful to obeye his comaundemêtes.

¶ And that thou mayst know howe & what  
to praye he giueth the a mozt instructiõ and en  
sample saienge: after this maner pray,

**The Pater  
noster is ex-  
pounded,**

**Our father which art in heaven**

¶ Firste thou must goto him as a mercifull  
father which of his owne goodnes and father  
lye loue that he teacheth to the, is readye to do  
moze for the than thou canste desyre, though  
thou haue no merites But because he is thy fa  
ther only if thou wilt turne and hent forth sub  
mitteth thy selfe to lerne to doo his wil.

**To honour  
Gods name  
what it is.**

**Honoured be thy name.**

¶ Honoured and praised be thy name o: ho  
noured and praised be thou: for to honour god  
and to honour the name of God is al one And  
to honour the name of God is, to drede hym  
to loue hym and to kepe hys commaundemen  
tes. For when a childe obeyeth hys father, he  
honoureth and prayseth his father: and when  
he is rebellious and disobedient, he dyshonou  
reth his father. This is then the vnderstãding  
and meanyng of it, O father, saynge thou art  
father ouer all poure out thy spirite vppon all  
flesh, and make al men to feare and dreade and  
loue the as they, father and in keepyng the  
com

commaundementes to honour the and thy ho-  
lye name.

## Thy kyngdome come.

That is, scynge thou arte kyng over all  
make all to knowe the and make the kynges  
and rulers whiche are but thy substytutes, to  
commaunde nothyng, but accordyng to thy  
worde, and to them make all subiectes obeye,

Thy wyl be fulfilled in erthe as it  
is in heauen.

This is all one wyth that goethe before.  
For as muche then as thou arte father & kyng  
ouer all, and all we thy chyldren and bryethen a-  
monge oure selues, make vs all as obeyent to  
seke and to doo thy wyl as the aungelles doo  
in heauen. Make that no man seke hys owne  
wyl but al thyne. But and if thou withdrewe  
thine hande to tempte thy chyldren that the ru-  
lers commaunde oughte contrarie to thy wyl  
then make the subiectes to stande faste by thy  
word, and to offer the selues to suffer all extre-  
mytie, rather then to obeye. Finallye when we  
praye to the in oure temptacions and aduersi-  
ties desirynge the of what so euer thyng it be  
and meane trulye: yet if thou which knowest al  
seest a better waye to thy glorie and oure pro-  
fyt, then thy wil be and not ours. As thy sonne  
Jesus gaue vs an ensample, when he desiered  
if it had bene possible) that that cuppe of byta-  
ter deeth might haue departed fro hym sayeng:  
yet not as, I wil, but as thou wilt,

## Giue vs our daiely bread

\* By breade is vnderstande all maner of  
fo



**I**n exposition of the  
sustenance in the hebrew, speech, yea and heere  
is vnderstande therby and all that pertayneth  
to the necessitie of this lyfe. Yf we haue breade  
ther is dearth of nothing that can pynche name  
ly in that land. Geue vs our dayly breade. Geue  
vs al that the necessitie of thys lyfe dayly requi  
reth, Geue it vs daye by daye, as we neede it,  
We desyre not to haue store for many yeares,  
to exclude all necessitie of praynge to the, and  
to be as it were out of thy daunger, and to for  
get the. But minstre it daye by daye that we  
maye dayly fele thy benefittes and neuer for  
get the, Or if thou geue vs abondance aboue  
that wee desyre then geue vs an herte to vse it  
and to bestowe it for that purpose thou gaueste  
it and to deale with our neighbours, and not to  
loue it inordinatly. But to thynke þ it is thine  
and þ thou maist take it away euerye hour and  
that we be content that thou so do at thy plea  
sure: so euer to haue it but daylye for breade,

**F**orgiue vs our trespac es, as  
we forgiue oure trespassers.

**B**ecause he knoweth that our nature is  
so weake that we cannot but synne daylye:  
therfore he teacheth vs daylye to repent and to  
reconfile oure selues together: and daylye to  
are God forgiuenesse. Being he commaundeth  
vs to are we maye bebolde so to do, and of be  
lieue that he wil forgiue vs. No man therfore  
needeth to dispayre that can repent and are for  
giuenesse, how depe soeuer he hath sinned And  
me thinketh eif we looked a lytle neare vppon  
this texte we needed not to make the Pope so  
great

great a God for his pardons. For Christ (which is a man to be beleued) sheweth vs here a more sure waye, yea and that a sensible way whiche we may fele that we be pardoned & our sinnes forgiven. We can haue none experience of the then pardons popes thynges whether they be so or no.

¶ He can wyth all hys pardones deliuer no man of anye purgatorie that God putteth vs vnto in this world. He cannot blesse or heale any man so much as of a poxe agew or to the ach whiche deales yet by hys owne confessyon God putteth on vs to purge vs from sin. But wher we cannot se, fele or haue any experience at al, & it is so, there is he mighty. If I wer come home out of a land wher neuer mā was before and were sure neuer man should come I might tell as manye wonders as Master Moze doth of Utopia, and no man coulde rebuke me.

¶ But here Christ maketh the sure of pardon for if thou canst forgive thy brother, God hath bounde him selfe to forgive the. What if no man haue synned agaynst me? That were hard in this life: neuer the later yet, if that professione in thine herte, & thou knowest that it is thi duty to forgive thy brother for thy fathers sake, & art obedyent to thy fathers ordinaunce and woldest forgive, if any of thy brethren had offended the and did axe the forgiveness, Chē hast thou that same spirite whiche God desy reth to be in the. Marke what Christ saith above in the begynnyng of the fyfte chapter.

Blessed be the merciful: for they shal haue mer cie, doest thou pitie thy brethren that sinne and doest thy best to amende them, that the fathers name maie be honoured: Thou hast thou that

One



An exposition of the  
wherby thou art sure of merci as sone as thou  
despyrest it. And again: Blessed be the peace ma  
kers for they shalbe Gods childzen, So if ther  
be anye variaunce amonge thy bzethzen, that  
one haue offended the other, do thy beste to set  
them at one and thou hast the same thing that  
God despyreth of the, and for whyche he hath  
bound hymselfe to forgive the,

### **Lead vs not into temptacion.**

That is, let vs not slippe out of thy lease,  
but hold vs fast: geue vs not, vp nor cease to go  
uerne vs, nor take thy spirite from vs. For as  
an hounde can not but folowe his game when  
he seeth it before him, if he be lowse, so can we  
not but falle in to synne when occasions is ge  
uen vs, if thou wythdrawe thyne hande from  
vs, Leade vs not into temptacion, Let no tem  
tacion falle vpon vs, greater then thyne helpe  
in vs. But be thou stronger in vs than the tem  
tacion thou sendest or lettest come vpon vs  
Lead vs not into temptacions Father: though  
we be negligent, yea and vnthankfull and dyf  
obedient to thy tru prophets: yet let not the de  
uyl louse vpon vs, to deceyue vs wyth the hys  
falle prophetes and to harden vs in the waye  
in which we gladly walke, as thou didest Pha  
rao wyth the false myracles of hys sorserars,  
as thyne apostle Paul threateneth vs ii. The  
Galo. ii, A lytle threade holdethe a stronge man  
where he gladlye is. A lytle pullinge drawethe  
a man whether he gladly goeth. A lytle wynde  
dwyueth a great shyp with the strame. A lyght  
persuasion is ynough to make a lecher oulema  
beleue that fornicacion is no sinne, And an An  
grie man that it is lawfull to adueng him self  
any

and so forth by all the corrupte nature of man  
A lytle myracle is able to confyrm and harden  
a man to that opinion and say the whyche hys  
blynde reason beleueth all readye, A few false  
myracles were ynoughe to perswade the coues-  
tosnesse of Pharao and his gredinesse to holde  
the children of Israel in bondage for their ser-  
uice: that thy true myracles shewed by Moyses  
for their deliuerance were not of the, but of  
the same kynde and done by the same crafte, as  
were the myracles of hys sorcerers, and so to  
harden his herte,

¶ Euen so father if thou geue vs ouer for  
our vnkynednesse, seinge the blynde nature of  
man delyteth in euell & is redye to beleue lies, a  
lytle thyng is ynough to make them that loue  
not to walke in thy trueth) and therfore neuer  
able to vnderstand thy sonnes doctrine. John  
viii, I for to beleue the fainynges of oure mooste  
holy father, al his superstitionse poperye and  
inuisible blessinges, and to harden them there  
in. As a stone cast vp in to the ayer can neither  
go anye hieer neyther yet there abyde, when the  
power of the hurler ceaseth to driue it, euen so  
father, seynge oure corrupt nature can but go  
downe ward only, and the deuyl and the world  
dwyeth thert o the same waye, how can we pro-  
cede further in vertue or stande therein: if thy  
power cease in vs. Leade vs not therfore O  
merciful father into temptation any cease at a  
ny tyme to gouerne vs, Howe seinge the God  
of all mercy whiche knoweth the thyne infirmite  
commaundeth the to praye in all temptacion  
and aduersytie, and hath promysed to helpe: if  
thou trust in him: what excuse is it to say whe  
thou



**In Expoficion of the**  
thou hafte fynned, I coulde not ftande of my  
felfe, when hys power was readye to helpe the  
if thou haddeft axed it.

**But delyuer vs from euel.**

**G** First (as aboue) let vs not fal into tempta  
cion. Secondarelye, if we be fallen, as who ly  
ueth and falleth neuer: for neuer to falle were  
ynough to make a man as euel as lucifer: and  
to beleue that he ftode by hys owne power. If  
therfore we be fallen euen to the botome, howe  
depe fo euer it be, put in thyne arme after, for it  
is longer & ftrong ynough, and plucke vs out, a  
gayn. Thyrde, delyuer vs from euel, & plucke  
vs out of the flefhe and the worlde and the po  
wer of the deuyl, and put vs in thy kingedome  
where we be paff all leoparde and where we  
can not fynde any more.

**For the kyngdome, and the pow  
er and the gloze is thyne for euer  
Amen.**

**G** Because that thou only art the kyng, and  
al other but fubftitutes. And because al power  
is thyne, and al other mennes power but bor  
rowed of the: therfore ought al honoure and obe  
dience to be thyne of right as chiefe Lorde and  
none to be geuen other men, but onely for the  
office they holde of the. Neither ought any crea  
ture to feke anye more in this worlde, then to  
bee a brother, till thou haue put hym in office.  
Whē (if brotherlyneffe wyll not helpe which he  
ought firft to proue) let him execute thy power  
Neither maye anye man take authozite of him  
felfe, til God haue chofen him, that is to wit, til  
he

he be chose by the ordynaunce of God hath set i  
 this world, to rule it. Finally no kynge, lord, ma  
 ster or what ruler it be hath absolute power in  
 this world: is þe very thing which he is called  
 for the thei ceased to be brethren till neither cold  
 their sin what soeuer they commaunded. But now  
 their authorite is but a limeted power Which  
 when they transgress they sinne against their  
 brethren, and ought to reconcile them selues to  
 their brethren and to aze forgiuenesse and they  
 are bounde to forgiue

¶ Finally let kynges, rulers and officers re  
 member that God is the very kynge, & referre  
 the honoure þe is due to them for their offices  
 sake, to him, and humble the selues to him and  
 acknowledge & confesse in their hertes that thei  
 be but brethren and euē no better before God,  
 then the worst of their subiectes. Amen

For if ye forgiue men their fautes  
 your heuently father shall forgiue  
 you also. But and if ye do not for  
 giue Men their fautes noe more  
 shall your father forgiue your  
 fautes.

¶ This is Gods couenaunt with vs and a confirmation  
 of the petition aboue reherced in wherby god  
 the pater noster: forgiue vs our trespasses, as is bound to  
 we forgiue our trespassers. If thou wilt enter forgiue vs.  
 into the couenaunte of thy lord God and for we to for  
 giue thi brother: then whatsoeuer thou hast comitted agaynst God if thou repēt and are hym ther,  
 forgiuenesse, thou art sure that thou art so ab-



Gods. coue-  
nat is a sure  
absolution  
to all that be-  
leue,

An Exposition of the  
couled by these wordes, that non in heauen nor  
erth can binde the. No though oure most holp  
father curse the as blacke as coles, seven foote  
vnder the earth and seven fote aboue and caste  
all hys lyghtening vpon the to burne the. po-  
der: Kepe the conuenaunt of the lord thy God  
therfore, and feare no Bugge: But and if thou  
wilt not come within the conuenaunt of GOD  
or if when thou haste professed it and receaved  
the signe therof, thou cast the yoke of the lord  
from of thy necke be thou sure, thou art bound  
by these wordes so fast that non in heauen or  
in earth can louse the. No though the earthe  
God whysper al hys absolucions ouer the and  
clawe thy and stroke thyne heade with all hys  
swete blessings.

¶ Further more though forgeuenesse of thy  
synnes be annexed to thy worke and forgering  
thy Brother: yet dothe not ( as I sayde ) thy  
workes iustifie the before God. But the fayth  
in Christs bloudde and in the promises made  
vs for hys sake dothe bringe ryghteousnesse  
into the hert. And the rightuousnes of the hert  
by faith, is felt and knowen by the worke, as  
Peter in the first of his seconde epistel commaun-  
deth to do good workes, for to make oure vo-  
cation and election sure, that we might fele our  
fayth & be certified that it is right, for excepte  
a man be proued and tried it cannot be knowe  
nether to him selfe or other men that he is righ-  
teous and in the true faith. Take an ensam-  
ple least thou be begyled with sophistry: Christ  
sayethe Mat. xii, the kyngdome of heauen is ly-  
ke leuen which a woman taketh and hydeth in  
thre peckes of meale till all be leuened or sow-  
leuen

Leuen is some tyme taken in an euell sence for  
the doctryne of the Pharisees whiche cor-  
rupted the swetnesse of the word of God with  
the leuen of theyr glases: and some tyme in a Leuen.  
good sence for the kyngdome of heauen that is  
to saye þe Gospell and glad tidynge of Christ  
For as leuen altereth the nature of doue and  
maketh it thow so wye: euen so the gospel tur-  
neth a man into a new life: altereth him a litle Fayth;  
a litle: first the herte, and then the members.

Faith in Christ first certifieth the consci-  
ence of the forgiveness of synnes and deliuereth  
vs from the feare of everlasting dampna-  
tion: and then bringeth the loue of God and of  
hys law in to the herte which loue is the right-  
eousnesse of the hert. Loue bringeth good wor-  
kes into þe members, whiche workes are the out-  
warde righteousness: the righteousness of þe Loue is rig-  
hteousnesse. To hate þe wyl of God is the vnrigh-  
teousnesse of the herte, and causeth euill workes  
which are the vnrightheousnesse of the members  
As when I hated my brother, my tonge spake  
euill, my handes smote and so forth. To loue  
is the righteousness of þe hert and causeth good  
workes whiche are the righteousness of the  
members As if I loue my brother, and he haue  
nede of me and be in pouertie, loue wyl make  
me put myne hande into my purse of almyse  
and to geue him some what to refreche him. &c.  
That the loue of God and of his commaunde-  
mentes is the righteousness of the herte. Both  
no man dout saue he that is hertlesse. And that Faith bring-  
eth loue. Iohn. ii. he that loveth his brother, dwel-  
lyth in the light but he that hateth his brother



# An Expolition of the

is in darckenes and walketh in darckenesse  
and wotteth not whether he goeth, for dar-  
kenesse hath blynded his eyes. Why is he that  
hateth, in darckenesse: verelie because he seeth  
not the loue of God in Christe. For if he sawe  
that he coude not but loue his brother for so  
kind a fathers sake. If anye man hate his bro-  
ther, thou art sure that the same man is in dar-  
kenesse and hath not the lighte of true faythe  
nor seeth what Christ hath done. If a man so  
loue that he can forgeue his brother, thou art  
sure that he is in the light of the true fayth and  
seeth what mercy is shewed him in Christ.

Workes

Loue

Faith.

¶ This is the the same of al together: wor-  
kes are the outward righteousnesse befoze the  
world, and maye be called the righteousnesse of  
themselues & sprynge of inwarde loue. Loue is  
the righteousnesse of the herte, and spryngethe  
of faith. Faith is the trust in Christes bloud &  
is the gifte of God. Ephe. ii. where vnto a man  
is drawe of the goodnesse of God, & deuē tho-  
row true knowledge of the lawe and of behol-  
dinge his dedes in the light of the law. & with  
comparynge the lust and desyre of the mem-  
bers vnto the request of the law and with seing his  
owne dampnacion in the glasse of the law. For  
if a man saw his owne dampnacion in the law  
he shoulde immediatly hate God and all his  
workes and vtterly dispeare, except that god  
offred him Christ and forgate al that wer past  
and made him his sonne and toke the dampna-  
tion of the lawe away, and promised that he  
wold submitte himselfe to lerne and to do his  
best, that he shuld be accept as wel as an angel  
in heauen and therto if he fel of frailtie and not  
of

of malice and stuburnesse, it should be forgiven  
vpon amendment, and that God would euer  
take him for hys sonne, & onely chastice hym at  
home, when he dyd amisse, after the mooste fa-  
therlyest manner and as easelye as hys deafe  
would suffer, but neuer bypunge hym for the  
he iudged after the rightousnesse of the lawe.  
And as thou couldest not se leuen though thou  
broke it by a losse, excepte thou smelledest and  
tastedest the sourenesse, even so couldest thou  
neuer se true fayeth of loue, except thou sawest  
workes: & also sawest the entent and meanyng  
of the worker, leaste hypocrisy deceyue the.

¶ Pure deedes are the effecte of, rightwile-  
nesse & therto an outwarde testimony & a certifi-  
ciance of the inwarde rightousnesse as soure-  
nesse is of the leue. And when I say faith iustifi-  
eth, the vnderstandynge is, that fayth recey-  
ueth the iustifying. God promyseth to forgive  
vs oure sinnes and to impute vs for full right-  
uousesse. And god iustifieth vs actiuelly: that is  
to saye forgiveth vs and rekeneth vs, for full  
rightuousse. And chrystes bloude deserueth it: what it mea-  
neth. and faith in the promise receyueith it and certi-  
fieth the conscience therof. Fayth chalengeth it  
for Chrystes sake, which hath deserued al that  
is promysed, and cleaueth euer to the promise &  
truthe of the promiser, and pretendeth not the  
goodnesse of hir workes: but knowlegeth that  
oure workes deserue it not, but are crowned  
and rewarded with the deseruynges, of Chyist.  
Take an ensample of pounge children, when  
the father promyseth them a good thyng for  
doynge of some trifle, and when they come for  
their reward, daili the with the saying: What



Proposition of the  
that I haue done is not worthe halfe so much:  
Would I geue the so great a thyng for so litle  
a paye. They wyl answere: ye dyd promyse  
me: ye saide I should haue it: why dyd ye pro-  
mise, and why then did ye say so? And let hym  
say what he wyl to shew them of they wyl es-  
uer say againe: ye did promise me, so ye did: ye  
sayde. I would haue it so ye did. But hye-  
presumes wil pretende their worke and saye: I haue  
deserued it, I haue done so much and so much  
and my labour is worthe it.

Fayth.

Now at the first couenaunt making with  
God and as oft as we be reconcyled, after we  
haue sinned, the righteousnesse cometh of God  
altogether. But after the attonement is made  
and we reconcyled, then we be partlie righteous  
in oure selues & vnrighteous righteouse as  
ferre as we loue. and vnrighteous as far as  
the loue is vnperfect. And faith in the promise  
of God that he dothe reke[n] vs for full righte-  
ousnes doeth euer supplie þ vnrighteousnesse  
and imperfectnesse as it is our whole righte-  
ousnes at the begynnyng,

Worckes at last and vnto whyche he annexed his promy-  
sacramentes ses that he wyl rewarde them. are as it were  
very sacramentes and visible and sensible sig-  
nes, tokens, peract, obligacions, wittneses, testi-  
monies and a sure certeyning of oure soules. þ  
God hath and wyl doo accordyng to his pro-  
mise, to strength oure weak faith and to kepe  
the promise in mynde. But they iustifie vs not  
no more then the visible worckes of the sacra-  
mentes doo. As for an example: the worke of  
baptisme. that outward washinge whiche is  
the

the visible sacrament of signe, iustefyeth vs  
 not. But God onlye iustefieth vs actiuelye as  
 cause efficient of workema, God promisceth to  
 iustefye who so euer is baptysed & beleue in Baptisme.  
 Christe and to kepe the lawe of God tha: is to  
 saue, to forgiue them theyr forsynnes and to  
 impute rightuousnes vnto them, to take them  
 for his sonnes and to loue them as well as  
 though they were full rightuous. Christe hath  
 deserved vs that promise & that rightuousnes  
 And sayth doth receiue it and GOD doth geue  
 it and impute it to sayth & not to the washinge  
 And the washinge doth testifie it, and certifie  
 vs of it, as the popes letters do certifie the be-  
 leuers of the popes pardones, Now the lettres  
 helpe not or hinder, but that the pardon were  
 as good without them as with them, saue oue  
 ly to stablisch weake soules that coulde not be-  
 leue except they red the letters, looked on the seal  
 and sawe the print of saint peters keyes

**G**od a mercifull God and a most louing fa-  
 ther. how careth he for vs: firste aboue all and  
 besyde all hys other benifytes, to geue vs hys  
 owne sonne Iesus, & with him to geue vs hym  
 selfe and all: and not contente therewith, but to  
 geue vs so manye sacramentes of visible sig-  
 nes to prouoke vs & to helpe oure weake faith  
 and to kepe his merce in minde: as baptysme,  
 the sacramente of hys bodye and bloude, and  
 as many other sacramentes as they wyll and  
 if they put signyfycations to them for we de-  
 stroye none, but they destroye whiche haue  
 put out the significations or fained some with-  
 out) as wedlocke do signefi that Christ is the  
 husband and we his wife and partaker with  
 him

Christ.

Faith.



An exposition of the  
him, as the wife with hir husbände of all hys  
riches. &c. and beyond call those visyble sacra-  
mentes to geue vs yet moze sensible and surer  
sacramentes and suraunce of his goodnes e-  
uen in our owne selues as if we loue and geue  
almesse to our neybour, if we haue compassion  
and praye for him if we be mercyfull and for-  
geue him if we denye oure selues and faste and  
withdawe all pleasures from the flesh for lo-  
ue of the lyste to come and to kepe the commaun-  
dementes of God. For when such thinges be-  
inge before impossible, and now are easye and  
naturall, we fele and are sure that we bee alter-  
red and of a newe nature, and a newe creature  
shapen in rightousnes after the ymage of christ  
and God our father seing his lawes of right-  
eousnes are in oure hartes.

When ye fast, be not sadde as the  
hypocrites are. For they fasten  
them a newe countenaunce, that  
it might appeare vnto menne how  
they faste. Verely I saye vnto you  
they haue their rewarde. Thou  
fast therfore when thou fastest an-  
nounce thyne head and washe thy  
face that it appeare not vnto men  
howe thou fastest. But vnto thy  
father whiche is in secret. And thy  
father

**father which seeth in secreete, shall  
rewarde the openly.**

As aboue of almesse and prayer: euen so  
here Christ rebuketh the false entet and hypo-  
cresye of fastynge, That they sought prayse of  
that worke that was ordeyned for to tame  
the fleme, and vbled suche fastions, that all the  
world myght knowe that they fasted. to prayse  
them and to saye: O what holpe men are these  
howe pale and pityfull looke they euen lyke  
deathe hangynge downe theyr heades and be-  
holdinge the erth, as me cleane out of þ world  
If these come not to heauen what shal become  
of vs poore wretches of the worlde? If these  
be not greate in the fauoure of God, and their  
prayers hearde what so euer they are, in what  
case are we laie people? Happy is he that maye  
be abrother among them and partaker of their  
prayers & fastynge and other holpe liuyng. In  
an unhappie (In an happy I would say) howe  
was he bozne that buydeth the a sel or a claustr  
or geueth them a porcion of hys lande to com-  
forte them good men, in this paynfull lyuynge  
and strait penauce which they haue takē vp-  
on them Blessed were he that myght kysse the  
edge of the cote of one of them; Oh. he that  
myght haue his bodie wrapped in one of theyr  
olde cotes at the houre of deathe, it were as  
good to him as his Christendom. It apereth  
also bi that thei axed Christ why his disciples  
fasted not as well as the phariseys, that they  
ofte fasted when the comen people fasted not  
and al to apere holie As oures fast aduēt, and  
begynne befoze lēte at Septuagesimo, when  
laus



**In Exposition of the**

**Aus tibi domine cometh in**

**¶** And concerninge the annoyntyng of the  
heade sc. is ment, as afore of turning the other  
**¶** **Anoint** þ cheke and of that the lefte hande shoulde not  
heade, what knowe what the ryghte dyd: that is that they  
it meaneth: shoulde auoyd all vayne glorie, and fast to God

and for the entet that God ordeined it for, and  
that with a meri herte: cherful countenaunce  
thereby to feele the workyng of God, and to be  
sure of hys fauoure. Suche is the meanyng,  
and not to bynde them that wyl fast to anoint  
theyr head and washe their faces. And the ma-  
ner of phrase of speaking, cometh of an vsage,  
that was amonge the Jewes, to anoynte them-  
selues with swete and odoziferouse annoynte-  
mentes when they were disposed to be merie  
and to make good cherre, as ye se how Marie  
of Bethanie poured a boze of precious oint-

**¶** **Fastyng.** ment vppon Christes head at supper

**¶** As concernyng fastyng, it were good, þ  
kynge and rulers dyd set an ordre of sober-  
nesse amonge theyr subiectes, to auoyde deth,  
innumerable diseases and the greete heape of  
vices that spryng of intemperancie, and that  
they forbad not onely ryote and excesse: but  
also all maner wanton delicious and customa-  
ble eatyng and dzyncyng of suche thynges  
as corrupte the people and make the men moze  
effeminate then the woman, so that ther remai-  
neth no moze tokens of a man in the laue their  
berdes. Our fassions of eatinge make vs sloth-  
full and vnlusty to labour and studye: vnsta-  
ble, inconstat and light manered: ful of wittes  
after witted (as w<sup>e</sup> call it) in circumspecte in  
considerate, headye, raffe and hasty to be-  
ginne

gynne vnauidedlye and wythout castynge of  
 parples, the ende not considered what may fol-  
 lowe, nor the meanes well looked vpon, how  
 and by what way the matter might be brought  
 to passe: trifelers, mockers, rude, vnsauery i-  
 sters without all maner of sale, and euen very  
 apes and marmescttes and full of wanton and  
 ribaldie the communicacion and lewde gestures  
 It corrupteth the witte with false iudgement  
 and infecteth the bodye with lust, and maketh  
 the whole man so vnguiet in him selfe, that the  
 body cannot lye still and rest in one place and  
 continew in hys worke, nor the mynde perse-  
 uer & endure in our purpose.

¶ Let them prouyde that there be dilygente  
 fishing in the sea, and commaunde the seacoast  
 and townes whither fische maye easelye come,  
 to fast fridaye, saterdaye and wensdaye to if  
 neede be, and on the fridaye to cate no whyte  
 meate. And let the coutries which haue none a  
 boundaunce of fische, yet haue whyte meate y-  
 nough, fast friday and saterdaye from fleish on-  
 ly. And let those coutries wher scarcitie of boch  
 is, fast fridaye from fleish on ly, and cate fleish  
 wensdaye and saterday. But abstayne from  
 supper or fro diner, or cate soberly those daies  
 And let them so moderate their fastes that the  
 people may beare it, a prouision made for the  
 olde, the sycke and feble. &c. which fast shalbe a  
 tempozal thinge, for a tempozal comen wealth  
 only and not a seruike to God.

¶ Then let the prestes preache first the law  
 trulpe and teache the people to se their synnes  
 and so bringe them to repentaunce: And secon-  
 darye the sayth of Chyrste and the forgyues-  
 nesse



**Almose,**

**Prayer,**

**Fastyng.**

**Almose prai  
er and fastig  
how necessa  
rye.**

**Almose prai  
er and fastig  
ar insepara  
ble,**

**An expolicion of the  
Nesse of sinne thow faith: And thirdly almes  
prayer and fastyng, whych are the whole lyfe  
of a Chyisten man, and wythout whi che there  
is no chyisten man a lyue. And let them preache  
the true vse of their almesse. whiche is to helpe  
thy neyhoure wyth counsell, & wyth bodye and  
goodes and all that is in thy power: & the true  
vse of prayer whych is to hyng his necessitie  
and thyne owne before God wyth a stronge  
faith in his promyses: & the true vse of fastyng  
which is to tame the flesh vnto the spirite that  
the soule maye atende to the worde of God  
and praye thow we sayth,**

**By these thre we kepe the spirite of God,  
and both continue and also growe in rightu-  
ousnes and waxe perfecter & perfecter in soule  
and bodie: And if these sayle or that we vnder-  
stande not the ryghte entent, we loole the spi-  
rite agayn t, & the ryghtuousnes of sayth, & the  
true vnderstandynge of the scripture, and all  
oure lernynge shalbe but pure darcknesse. And  
then what a blindenesse is that, whē the darck  
nesse of hell is called the lyghte of heauen.**

**As it is of almesse and prayer, so it is of  
fastyng: iudge like of all thre: where anye one  
of them is, there are they all thre: and where a-  
nye one is awaye, there is none at all we muste  
haue the professyon of all thre ever wyrtten  
in our hertes. I muste ever loue my neyhoure  
and be redy to healpe, and whē occasion is offe-  
red. then do it. I ought to consider and knowe  
that al cometh of God, and to knowledge that  
come to hym in myne herte, And what so ever  
we neede, we ought to knowe, that we must re-  
ceyue that of God, and therfore to call ever to  
hym**

byn with a strong fayth, Euen so I must euer fight against my flesh and therfore euer with draw from it al that moueth it to rebel against the spirite,

¶ So now fastinge standeth not in eatynge and drynkynge onely, and muche lesse in fleshe alone. But in abstinence of al that moueth the fleshe agaynst the spirite, as longe sleeppynge, idelnesse, and filthy communicatiō and al worldly talking, as of couetousnes & promocion and such like, & wāton cōpany, softe clothes, & softe beddes and so forth. Whiche are that ryghte hād and right eye that must be cut of & plucked out. that the whole man peryshe not. And as ye can put no general rule of almesse or prayer no moze can ye of fastynge. But I must be alwaye readye to cut of what soeuer I perceyue to strength the fleshe agaynst the spirite. And I must haue a diligent eye to the fleshe and hys complexion and if ought scape me in worde or deede, seeke whence the occasion came, and at once cut of that right hād, & pluck out that eye

¶ If this faste be truly preached, the is fastinge good, and not afoze, for makynge of hypocrites: as Christ would not let hys disciples fast befoze they were lerned, lest they shoulde therbye haue bene no better then the phariseys And then the outwarde fastynge ordayned by the temporal rulers helpeth much, for þe wekes sake. Yea and though the lande were so plenteouse that it neede not to romaunde suche faste for to auoyde derty, yet they ought to set suche by, because of them that can not rule the selues for whose sakes they ou ghte to forbydde excesses of tauerns and alehowles and rpyotyng out

Fastynge is not ineating and drynkig only

Works make the Hypocrites, if the intent be awaye.

Rulers be ordayned for the that can not rule the selues,



## An Exposition of the

out of season. For if the people coulde rule the  
selues what nede rulers. Moreover if any man  
privauly shewe the prieste hys infinities, and  
the priest se any maner of abstinence or chasty-  
synge apte for the person, that let hym counsell  
hym to do for the subduynge of the fleshe, and  
not commaunde as a tyaunte vnder payne of  
dampnacion and to make satisfaction. And thus  
wise let him say: brother or sister: ye be bounde  
vnder payne of deadly synne to tame youre  
fleshe by some maner of way that ye synne not  
against God: and: I know no better then this  
my counsell and my desyre therefore is, that ye  
vse this tyle yther ye haue no more nede: or tyll  
God shewe you some better. &c. And let the el-  
ders consyder diligently the course of their  
youth, and wyth wysdome, counsell and dis-  
crete gouernaunce, helpe the yonger to auoide  
the peryles and leoparides whiche they haue  
learned by their owne experiente to be in that  
daungerous toperdy.

**Preacher,**  
The office of  
a true prea-  
cher.

Moreover whē the people be fallen from  
their profession and from the law: as it shalbe  
impossible for the preacher, to kepe the greete  
multitude together, if the temporal sword be  
a true pre-  
acher. slacke and negligent in punysshynge vpon offen-  
ses (as they euer haue and wilbe, saue in those  
poyntes onely wherin lyeth the pyth of theyre  
owne profite and aduantage and the weight  
of their honour & maintenaunce of their digni-  
ties) & when God also (as his promise is) hath  
brought vpon them the curses of the law: hun-  
ger, deth, batayle, pestilence and all maner of  
plages wyth the all myffortune and euell lucke:  
then let the true preachers be importune, and  
shew

We the People the causes of theyre myserie  
 and wretched aduersitie, and expounde the  
 lawe to them and bringe them to knowledge of  
 theyre sinnes, and so bynde theyre consciences  
 and drawe them to repentaunce and to the ap-  
 pointment and couenaunt of the lord againe  
 As many holy prophetes, priestes and kynge  
 in the olde testamente dyd call the people backe  
 and brought them againe in tyme of aduersitie  
 vnto the appointmente of the Lord. And the  
 prieste, prophet or kinge in Gods steade smote  
 handes wth them, and tooke an othe of them,  
 to be the lordes people and to turne againe to  
 the lordes couenaunt for to kepe his lawe and  
 to beleue in his promises, And god immediatly  
 withdrew hys hande & rid them out of all cap-  
 titivie and daunger, and becam as merciful as  
 ever before

¶ But we Chyristen haue bene very seldome  
 or neuer called agayne to the couenaunt of the  
 Lord the lawe of God and saythe of Chyriste.  
 But to the couenaunte of the pope often. As he  
 nowe cloketh a pale for hys chickens and wyll  
 both praise all hys olde polypses, and seke and  
 imagyn newe practises. And if the people come  
 agayne let the pryeste Byshoppe after the en-  
 sample of the prophetes. And hys priestes of  
 kinge and lordes, And let the kinge and lordes  
 receyue an othe of the people and folowe the en-  
 sample of the Miniutes in fasting and praieng

¶ Some man will saye, seing fastinge is  
 to withdrow all pleasures from the bodie and  
 to punish the fleshe, then God delyteth in oure  
 paine takinge, &c. I answer: God delyteth in  
 true



### An Exposition of the.

**Paine. how  
god deligh-  
teht in oure  
payn taking**

true obedye[n]te and in all that we do at hys co-  
maundemente and for the entente that he com-  
maundethe it for. If thou loue and pitye thy  
neiboure and helpe him, thy almesse is accepta-  
ble. If thou do it of vayne glozie to haue the  
praysse that belongethe to God or for a greater  
profite onely, or to make satisfaccion for thy  
synnes past and to dyshonoure Chyistes bloud  
which hath made it al readye then is theine al-  
messe abhominable. If thy prayer be thankes  
in thyn herte or calling to God for helpe with  
trust in hym accordyng to hys promyse: then  
thy prayer pleaseth. If thou beleue in Chyistes  
bloude for the remission of synnes, and hence-  
forth hatest synne, that thou punysshest thy bo-  
dy to sle thy lustes and to kepe them vnder that  
thou synne not agayne, then it pleaseth God ex-  
ceedingely. But if thou thinke þ god deliteth  
in the worke for the worke it selfe. The true en-  
tente is away, and in thy payn for the payne it selfe,  
thou art as far out of the way as from heauen  
to the erthe. If thou wouldest kyl thy bodye  
or when it is tame ynough, payne hym further  
that thou were not able to serue God and thy  
neiboure, accordyng to the rowme and estate  
thou art in, thy sacrifice were cleane withoute  
salt and all together vnsauerye in the taste of  
God, and thou mad and out of thy witte. But  
and if thou truste in thy worke, then arte thou  
abhominable.

**Faste.** The entent shoulde be to tame thy lustes, not le-  
tent of fastig cherie onely, but pryde chespye, wraeth, malysse  
what it is, hate, Enuye and couetousnesse and to keepe  
the lawe of God, and therfore standeth not in  
meate

meate and drynke onely. But howe they keepe  
gods law compare it to theyr deedes and thou  
shalte. Secundarelye the fast of the olde lawe  
was, to put on mournynge clothes as heate of faste. Howe  
sacke, and nether to eate nor drynke until night. & Jewes did  
and all the whyle to praye, to do almesse deedes fast.  
and the meere cy. And at even they eate flethe  
and what God gaue liberly as litle and would  
sustayne the body. so. The popes fast is comen  
ly only to eate no flethe. I saye not loke howe  
leane they be, but consyde what a rampnge of fast The po  
the flethe it is, to eate ten or twentie manner of pes fast.  
fpyss dyssed after the costlyest maner, and to  
sit a couple of howres, and to powre in of the  
beste wyne and ale that may be gotten. And at  
night to banquet wth dew (as they saye) of all  
maket of scutes & cocti ons marmelad. Suc  
cad, greneynger, confettes, sugreplate wth  
mahmelape and romneye burnt wth Sugar.  
Synamond and cloues, wth badarde, musca  
del and ypo crasse. &c. Thynke ye not that suche  
dewes wth drynkynge a ptece of salt fysh or a  
pyckbell, both not tame the body exceedingly?  
¶ Furthemoze that the true entet is a way  
both of their fastynge and prayes, it is euident  
first by the multelyenge of them. For when  
the Jewes had lost the vnderstandynge of their  
sacrifices and did beleue in the worke, the thei  
were madde vpon them, that well was he that  
coude robbe him selfe to offer most in so much  
that the prophetes cried out against them that  
their offerings stanke in the nose of God. And  
ouces had so multelyed they fastynge & they  
coude no lenger beare them. At the begynning  
they were tollerable for the vantage: quia le-

Fastynge the  
tru intent is  
away from  
popes fastis



Mōks made  
pope's god  
for his dysp  
lacions,

**In Exposition of the**  
uis est labor cum lucro. But when they had  
purchased ynough and ynough againe, thei be  
come intollerable. And therfore al our mōkes  
whose professiō was neuer to eate flesh: set up  
the pope & toke dyspēlacions both for y fast and  
also for their strapte rules, & made their strapte  
rules as wide as the hodes of their coules And  
as for the hypocrisye of the fratre wher they  
eate but inuisible flesh, or that is interprete to  
be no fleshe, is spoken of in other places. Ano  
ther proffe is that they to long a tyme haue ge  
uen pardones of the merytes of their fastynge  
as though they had done more then ynoughe  
for the selues, & of that marchaūdis haue got  
ten al they haue & haue brought the knowledge  
of Chyistes bloude cleane into darcknesse And  
laste of all what shal I saye of the open ydola  
try of ennumerable fastes: of saint Wandons  
fast, saint Patriches fast of.iiii. holy fridaies  
of saint Antonies betwene saynt mary dayes,  
of our ladye fast: ether. vii. yere the same daye  
that hir daye falleth on in March and then be  
gynne, or one yere in byeade & water, and al for  
what purposes, ye knowe wel ynough, and of  
such lyke. I trow ten thousande in the woylde,  
And who hath rebuked them?

**Se that ye gather you not treas  
sure vpon the earth, where ruste &  
mothys corrupt, and where theues  
bryake vp and steale. But gather  
ye you treasure in heauen, where  
neither**

neither rustenoz mothes corrupte  
and where theaues neyther bzeake  
bp noz steale. For where your trea-  
sure is, there wyl be your hertes  
also,

¶ Note the godlye order of Chrystes prea-  
ching first he restored the true vnderstanding  
of the lawe then the true entente of the workes  
and here consequently he rebuketh the moztall  
foe and sworne enemye both of true doctrine  
and trewe lyuinge whiche is couetousnesse, the  
roote of all euell saith Paule. i. Timot. vi. Co-  
uetousnes is image seruice. Coloss. iii. It mas-  
keth men to erre from the faith: i. Timot. vi. It  
hath no parte in the kingdome of Christe and  
God. Eph. v. Couetousnes hardeneth the hert Couetous-  
nes what's  
of Pharas that the sayethe of the myracles of  
God coulde not synke into it. Couetousnes did pestilence  
make Balam which knewe all the truth of god is  
to hate it and to geue the mooste pestilente and  
poyson counsell againste it that herte coulde per-  
magin, euen for to destroye if it had bene possi-  
ble. Couetousnes taughte the false prophetes  
in the olde testamente to interprete the lawe of  
God falsly, and to peruerbe the meanynge, and  
entent of all the sacrifices and ceremonies, and  
to slea the true preachers that rebuked them.  
¶ And with theyr false persuasions they did  
leade all the kinges of Israell out of the ryght  
way and the mooste part of the kinges of Iuda  
also. And Peter in the seconde chapter of his  
seconde Epistle prophesieth that there shoulde be  
¶ ill, be



### An Exposition of the

**Couetous-  
nes cannot  
but erre,**

be false teachers amonge vs, that shoulde folow the waye of Salam (that is to saye for couetousnesse persecute the truth) and thow couetousnes with fained wordes to make merchandise of the people, and to bypnye in damnable sectes to And here ye haue an infallible rule that where couetousnesse is, there is no truth: no thoghe they calle the m selues the church and say therto that they canot erre, Couetousnes kept Judas styl in vbelefe though he saue and did miracles also in the Name of Chryste, and compelled hym to sell hym to the Scribes and pharysees. for couetousnesse is a thinge mercilesse. Couetousnes made the pharisees to lye on Chryste, to persecute him and falsly to accuse him, And it made Pilat though he founde him an innocent yet to slea him. It caused Herode to persecute Chryste yet in hys cradel. Couetousnes maketh hypocrites to persecute the truth against theiwe owne consciences and to lye to prynces that the true prechers moue sedicion and make their subiectes to ryle againste them, and the sayde couetousnes maketh the prynces to beleue theiwe wicked persuasions and to lende theiwe swerde to sheade innocent bloude.

Finally couetousnes maketh manie (whō the truth pleaseeth at the beginninge to caste it by againe and to be afterward the mooste cruel enemies therof, after the ensample of Symon Magus. Act. viii. Ye and after the ensample of Sir Tomas More. K. which knewe the truethe and for couetousnes forsoke it agayne and conspired firste wyth the Cardinall to decyue the king. and to leade him in darcknesse: And

And afterwarde when the lyght was sponge  
 vpon them and had d. yuen them cleane out of  
 the scrip. ure, and had deliuered it out of their  
 tyranne, and had expelled the darcke stinking  
 myst of their deuillish gloses: and had wiped a-  
 way the cobwebbes which those popsoned spi-  
 ders had creade vpo the face of the cleare text  
 so that the spiritualty (as they cal them selues  
 were a shamed of their parte, as shamelesse as  
 they be: yet for all that, Couetousnes blynded  
 the eyes of that glerpnge fore more and more  
 and hardened his herte against the truth with  
 the confidence of his paynted poetrie, babling  
 eloquence and iuggelunge argumentes of soile  
 sophistry grounded on his vnwritten verities  
 as true and as autentike as his story of Uto-  
 pia Paule therfore biddeth, Timoth to charg  
 the ryche to beleue in the liuyng God and not  
 in their vncerten riches for it is impossible for  
 a couetouse idolatre or image seruer that trust  
 eth in the dead God of his ryche, to put his  
 trust in the liuyng God,

¶ One miserie is y they whiche here gather  
 and lay vp, cannot tel for who An other is rust  
 caker, mothes and a thousand mysfortunes be  
 syde theues extorcioners oppressers and migh-  
 tie tzauntes, the which the riche be ever apai  
 And though they prosper to the ende outward  
 ly, yet feare ever gnaweth their hertes inward  
 ly. And at the houre of death they knowe, and  
 feele that they haue gathered naught, and the  
 sorowe they and are lyke one that dreameth of  
 ryche, and in the moynynge when he findeth  
 naughte, is heauye and sorpe for the remem-  
 brance of the pleasaunte dreame. And finally  
 they



### An exposition of the

**Luke. xii;**

When they be moost lothe to dye & hope to lyue longe, then they perye the sodinly, after the ensa- ple of the ryche man whiche intended to make him larger barnes and storehouses. Happye therfore is he that layeth vp treasure in heauē and is ryche in faith and good woꝝkes: for the rewarde therto promysed that God keepe sure for him: No man can take it away. Here is not forboden to haue riches. But to loue it to trust in it, & to be carefull for it. For God hath promysed to care for vs and to geue vs ynoughe and to kepe, that which is gottē, if we wil care to kepe his commaundementes. What so euer office or degre thou art in, in this world, do the dutye of thyne office diligently and truste in God and let him care. If thou be an husbnde man. Euer and sowe and husband thy ground and let God alone for the reste, he wyl care to make it growe plenteouslye and, to sende sea- sonable wether to haue it in, and wyl pꝛouide the a good market to sel. &c.

**I**n lyke maner if thou be a kynge, do the dutye of a kinge, and receyue the duties of the kinge, and let God care to kepe the in thy king dome. Hys sauoure shall do moze for the then a thousande myllions of golde, and so of all o- ther. He that hath but a lytle and is sure that God shall kepe both him and it, is eyther then he which hath thousandes, and hath no nother hope then that he and it must be kept with his owne care and policie

**Luke. xiiii**

**A**nd finallye marke one poynte in Luke, xiiii. none of them than refuseth not all that he possesse. he cā be my desciple, that is, he that ca- steth not awaye the loue of al worldly thinges

con

can be no scoler of Chyistes to leaue hys doctrine. Then he addeth that salt is good, but if the salt be vnsauerye or hath loste his vertue what can be seasoned therewith: verely nothing. **Couetousnes** Nowe by salt is vnderstande the doctrine, and **nes** maketh the meanyng is, if ye be couetous a lowe world the salt of ly. thinges it wyl corrupt the salte of your doctrine so that what soeuer you powder there in vnsauerye, it shalbe moze vnsauerye then before.

**¶** Where youre treasure is there are your hertes. If your treasure be in the world so is the loue of your hertes. And if ye loue the world and the thinges of the world the loue of God **Couetousnes** is not in you: and the loue of God is the loue of **nes** maketh hys commaundementes: and he that loueth not a false prophesie **phet** Goddes commaundementes shal neuer preach them trulye because he loueth them not: But shal corrupte them with gloses that they maye stande with that which hys herte loueth, and vntill they haue an other sence then euer God geue them. Ergo no couetouse parson can be a true prophete. It is not for naught then that Chyiste so ofte and so diligently warneth hys disciples to beware of couetousnes as of that thyng which he wyls well had euer corrupte the worde of God and euer should.

The light of thy bodie is thyne eye, wherefore if thyne eye be syn- gle al thy bodye shalbe ful of lycht. But & if thyne eye be wycked then shal thy whoole bodie be darcke. If thetfoze the lychte that is in

**R. lxxvi.**

the



An exposition of the  
**the, be darcknesse howe greate is  
that darcknes**

**Darcknes**

**Conetousnes  
causeth dar-  
knes**

Note the concluson w<sup>th</sup> the a proper simi-  
litude. The eye is the light of the bodie and by  
the lighte of the eye all other members se & are  
gouerned. As longe as the eye seethe, hande  
& fote w<sup>th</sup> their duties, neither is there any feare  
that a man shoulde stumbe or fall into fyre, or  
water. But if the eye be blynde, all the bodie is  
blynde, and that so blynde that there is no re-  
medye at all: let a candell before him, he seeth  
not, geue him a lanterne in his hand: and yet he  
cannot go strayghte. Wrynge him out into the  
sonne and poynte hym vnto that whyche thou  
wouldest haue him se, it boteth not. Euen so, if  
conetousnesse haue blynded the spirituall eye  
and peruered the ryght entent of the lawe of  
God and of the woakes commaunded by God  
and of the sacrifice, ceremonies and sacramen-  
tes and of al other ordinaūces of God ( which  
entent is the spirituall eye ) then is all the doc-  
tryne darcke and verie blyndnesse: yea and the  
how darcke is the darcknesse whē that which  
is pure blyndnesse is beleued to be light: How  
darcke is the doctrine of them that teache that  
a man maye copell God w<sup>th</sup> the the woakes of  
free wil to geue them his fauoure and grace or  
make God vnrightheous. Howe darcke is the  
doctrine of the which to the rebuke of christes  
bloude teache that woakes do iustefie before  
God and make satisfaction for synnes: howe  
blynde are they which thynke prayer to be the  
paterynge of manye wordes and, will therefore  
not onely be prayed and payed of the worlde  
but

i. Chapter of Math. For. lxxvii

but also by the tytle thereof challenge heauen and  
not by the merytes of Chyistes bloude: Howe  
darke is the doctryne of them whose sayth is  
onely and all together in appointmētes which  
they them selues haue sayned betwene the and  
God, vnto whiche yet God neuer subscribed:  
In whyche also they assigne what worke and  
how much they will do, and what rewarde, and  
how greate God must geue them, or chouse whe  
ther he will be vnrightheous.

How darke is the doctryne of them that  
saye they saye that the worke of the sacramentes  
in it selfe (not referinge it to stee by the faith  
of the promyses annexed to them) doeth iustify  
and affirme that bodely paine for the paine  
it selfe (not refering it ether to the loue of the  
lawe of God or of their neyghboure) doeth  
please God: Howe darke, dāpnable & diuelish  
is the doctryne of them which not only thynke  
there to be the seruice of God, but also are so  
far past all shame & they affirme thei be the holi  
church and cannot erre, and al that they decre  
must be an article of oure sayth, and that it is  
dāpnable once to doubt or serche the scrip-  
ture Whether their doctryne will therto agree  
or no. But say their decrees muste be beleued  
as they sound, how contrary so euer the scrip-  
ture be: and the scripture muste be expounded  
and made agree to them. They neede not to re-  
garde the scripture, but to do and saie as their  
holi goost moueth them: and if the scripture be  
contrary, the make it a nose of waxe and wrest  
it this way and that way til it agree.

Fayth in  
Fayth of workes was the darkenesse of workes in  
the false prophetes: out of the whiche the true darkenes  
coude

Darknes

Faith in

workes in  
the true darkenes  
coude



**An Exposition of the**  
 coulde not drawe them, faith of woorkes was  
 the blindnes of the pharisees, out of the which  
 nether John Baptist nor Christ coulde bringe  
 them and though John Baptist piped to them  
 with reasons of the scriptur inuincible, & christ  
 thereto added miracles: yet the pharisees wolde  
 not dance. For John Baptist as thei thought)  
 was to madde to lyue so straye a lyfe: and to re-  
 fuse to be iustified therby. And as for Christe  
 and his discyples the pharisees were much hos-  
 lyer the selues, fasted oftner. and prayed thiker  
 yea and bettered much mo wordes in theyr pray-  
 er then they. faith of woorkes is that belefe of  
 the turkes and Jewes which dyueth the euer  
 away from Christ: faith of woorkes hath bene  
 that lyght of darkenes in which a great parte  
 of vs Christen haue walked euer sence Pelas-  
 gius and faustus, wel aboue. xii. c. yeres, and  
 euer mo and mo and in which all oure relligio-  
 nouse haue walked all and moore to thys four-  
 ty fyue hundred yere: and in which the pries-  
 tes also haue walked a longe season, the Loyde  
 bringe them out agayne.

**Darkenes.** ¶ Finallye howe darke is the darkenesse  
 when a pharisey and a very pelagian standeth  
 vpe, and preacheth againste the pharisees  
 and the Pelagians and is allowed of all the au-  
 diencer And in conclusion when the world euer  
 sence it began hath and dothe of naturall blind-  
 nesse beleue in their owne woorkes, then if the  
 scripture be perverted to confirme that erreour  
 how soe are theire hertes hardened and howe  
 depe is that darkenesse.

**No man can serue two mast-  
 ers**

ers, For he shall either hate the one  
and loue the other, or cleaue to the  
one and despise the other. Ye can  
not serue God and Mammon.

**M**ammon is riches or abundance of  
goodes. And Chyiste concludeth w<sup>th</sup> a plaine  
similitude, that is it is impossible to serue two  
contrary masters, and as it is impossible to be  
retayned vnto two dyuerse lordes whiche are  
enimies one to the other, so is it impossible to  
serue Gods Mammon. Two masters of one  
mynde and one wille myght a man serue: for if  
one will, one mynde and one accorde be in twen  
tye then are they all but one master. And two  
masters wher one is vnder the other and a sub  
stitute, maye a mā serue. For the seruice of the  
inferiour is the commaundemente of the superi  
or. As to serue and obeye father, mother, hus  
bande, master and Lord is Gods commaunde  
ment. But and if the inferiour be of a contrary  
wylle to the superiour, and commaunde any con  
trarye thyng, then mayst thou not obeye. For  
nowe they be two contrary maisters So God  
and Mammon are two contrary maisters yea  
two contrary Goddes, and of contrary com  
maundementes

Mammon is  
a God

**G**od sayeth I thy Lord God am but one  
and me shalt thou serue alone: that is, thou  
shalt loue me w<sup>th</sup> al thine hert, or w<sup>th</sup> thyne  
whole herte, w<sup>th</sup> al thy soule, and w<sup>th</sup> al thy  
myght. Thou shalt neither serue, obeye or loue  
any thing saue me and that I bid the: and that  
as farre and no farther then I byd the

God



In explication of the

And Hammon sayth the same. For Hammon wilbe a God also, and serued and loued alone.

¶ God saith, se thou loue thy neighbour, that thou laboz with thyne hādes to get thy lyuinge and somewhat aboue to helpe him. Hammon saith he is called thy neyghboure, because he is nye the. Now who is so nye the as thy selfe. Ergo proximus esto tibi, that is to loue thy selfe & make lende & vile wretches to labour diligēty to get the as much as thou mayst & some scraps aboue for them selues oꝝ wylte thou be perfecte

Hammon maketh men disguise the selues

Then disguise thy selfe and put on a gray cate a blacke oꝝ a pied and geue thy selfe to deuotiō dispise the world, and take a couetous (I wold saye a contemplatiue) lyfe vpon the. ¶ Tel þ people how hote purgatoꝝe is, and what paynes ther must be suffered for smale fautes. And then geue mercifully a thousand fold for one, spiryтуall for the tēporal, geue heuen, & take but house and land and folys tēporall thinges.

¶ God sayth iudge truely betwene thy brethren: and therfore take no giftes. Hammon saith it is good maner and apoint of curtesye to take that is offered. And he that geueth the loneth the better then suche a chourle that geueth thy naught, yea and thou art moze bound to fauour his cause.

¶ God saith sell and geue almose. Hammon saith lay vp to haue inough to mainteyne thyne estate and to defende the from thyne enemies and to serue thy in thyue age, &c

The seruants

¶ For as muche then as God and Hammon be two so contrary masters, that whoso euer moꝝ or not of will serue God muste geue vpp Hammon and all that wyl serue Hammonne muste forlake

God

**G**OD: it followeth that they which are the  
sworne seruautes of Mammon, and haue his  
Holy Spirit and are his Faithfull Church,  
are not the true seruautes of God, nor haue  
hys spirit of truth in them or can be hys true  
church. Moreover, seeing that God and Mam  
mon be so contrary that Gods worde is death  
in Mammons eare and hys doctrine poison  
in Mammons mouthe it followeth that yf the  
ministers of Goddes worde do fauour Mam  
mon they wyl so fashion theyr speache and so  
founde theyr wordes that they may be plea  
saunte in the eares of Mammon.

**F**inally onely to haue riches is not to be  
the seruaunt of Mammon but to loue it and  
cleaue to it in thyne herte, for if thou haue goods  
onely to mainteyne the offyce whiche God  
hath put the in and of the reste to helpe thy ney  
bours neade, so art thou lord ouer thy Mam  
mon and not hys seruaunt. Of them that bee  
cliche: how shalt thou know the master of Ma  
mon from the seruaunt: Merely first by the ge  
uyng secondarely when his poore neyghboure  
complayneth if he be Mammons seruaunte  
Mammon will shut vp hys herte and make hi  
wout compassion. Thirdly the crosse of Christ  
will trie them the one from the other. For when  
persecution ariseth for the worde: then will  
the true seruaunt of Christe byd Mammon a deu.  
And the faithfull seruaunt of Mammonne wil  
bitter his Hypocrisie, and not onely renounce  
the doctrine of Christe but also be a cruell and  
warpe persecutour therof to put awaye all sur  
myse, and that his fydelytie which he hath in  
hys master Mammon may openly appeare.

There

Christes  
churche

The seruans  
of mammon  
is no trypse  
ther.

To be mam  
mons serua  
what it is

Mammons  
seruaunt  
howe he is  
known



An Exposition of the

Therefore I saye vnto you, care  
not for your lyues what yee shall  
eate or what yee shall drinke, ney-  
ther for your bodies what yee shall  
put on. Is not the lyfe moare then  
meate and the body moare then the  
rayment?

¶ He that buildeth a costly house, then to the  
tylunge, will not leaue there and lose so greate  
coste for so small a trifle moare. No moare wyl  
he that gaue the so precious a soule & so beaw-  
tifull a bodye let eyther of them perishe againe  
before the daye for so small a thyng as foode  
or rayment. God neuer made mouth but he made  
meate for it. nor body but he made rayment al-  
so. Howebeit Sammon blindeth oure eyes, so  
that we can neither see nor iudge a right.

Beholde the foules of the ayer,  
howe they sowe not, neyther reape  
nor gather into storehouses, & yet  
your heauenly father fedeth them.  
And are not yee farre better then  
they? Whiche of you with takinge  
thought is able to put one cubete  
vnto his stature?

Wiedes and  
beastes.

¶ He that careth for þe least of his creatures  
will much moze care for the greatest. The byr-

dis

Des of the ayer and beastes preache al to vs that we shoulde leaue carynge and put oure truste in our father. But Hammon hath made vs so dull and so cleane without capacitie that none example oz argument be it neuer so vehement, can entre the wyttes of vs, to make vs se oz iudge a ryghte. Finally what a madnes is it to take so greate thought for foode oz raymente, when the wealth, health, lyfe of thy bodye and all together is out of thy power. If all the world were thyn thou couldest not make him selfe one yere longer, noz that thy stomacke shall disgeste the meate that thou puttest into it: No thou arte not sure that that which thou puttest into thy mouth shall go thowoe the, oz whether it shall chooke the. Thou canste not make whē thou liest oz sittest downe that thou shalte ryse agayne, oz when thou sleapest that thou shalt awake agayne: that thou shouldest lyue one houre longer. So that he whiche cared for the when thou couldest not care, must care for the styl oz elles thou shouldeste perishe. And he will not care for the to thy soules profite, if thou mistrust him and care for thy selfe.

And for raymente why take ye thought: beholde the liles of the fielde, howe they growe, they labour not, neyther spyne. And yet I saye to you that euen Solomon in all hys glorie was not appateled lyke one of them. **For**



In Expolition of the.  
foze if the grasse whyche is to daye  
in the fieldes, and to morrow shall  
be caste into the furneyle, God soo  
clothe, howe muche moare shall he  
doo the same vnto you, O ye of ly  
tle faith.

**Care**

Not onely soule and beaste, but alsoo tree  
herbe and all the floures of the earthe doo reye  
vnto vs, to trust in god & to cast away all care  
that is coupled with couetousnes of moze then  
sufficient to beate the charges whiche we haue  
in our handes by the reason of the state we be  
and the worlde and all care that is annexed w  
mistrust that God should not minstre ynough  
to beare all oure charges, if we endeouour oure  
selues to keape his commaundementes and to  
do every man his crafte & office he is in, truly  
And (when God to proue vs suffereth vs to ha  
ue deade of oure neighbours) we muste first com  
playn to God & desire him to prepare y<sup>e</sup> hertes  
of our neighbours againste we come to desyre  
their helpe.

**mammon** But Mammon pipeth an other songe, say  
ing: if thou shouldeste make non other maner  
of labour for a benefite, then as if thou cared  
dest not, whether thou haddeste it or haddeste it  
not, it woulde be longe yet thou gattest one all  
woulde be taken out of thy hande: I am were  
as thy labour was to get it, suche shal be the  
behauour in it, as thou flatterest to haue it, so  
shalte thou in it. And as thou boughtest and  
shouldeste to get it, so shalte thou sell in it to bye  
fauour

fauoure and to be set by in the worlde. If thy principall entente that thou seekeste a benefice for, be lucre, then take hede, to the ensample of thy forfather Symon magus, Let thy care therfore be to do the office that God putteth the in truly, and the blessing that he couereth therto that take wryth thanks, and neyther care nor court farther

Acte. viii

†

Take no thought therfore sayenge What shall we eate or what shall we drynke, or what shall we put on : al these thynges the heathen seake. Yea and your heauenly father knoweth that ye neede al these thynges. But seeke fyrste the kyngedome of God and the rightuousnes therof and all these thynges shall be mynystrid vnto you,

Be not lyke the heathen whiche haue no trust in God nor hys worde nor beleue any life to come, let them bere theim selues and ethe be a deuill to another for worldly thynges. But comforte thou thy selfe with the hope of a better lyfe in another worlde, ever assured that thou shalt haue here sufficiente, onely if thou kepe couenaunt wryth the Lord thy God, and seeke hys kyngdome and the rightuousnes thereof aboue all thynges. The kyngdome of God, is the gospel and doctryne of Christ. And, the

A. 4.

rightuous

Couenaunt,  
kepe couenaunt w. god & hys  
myse with



kingdom of  
heuen what.

Righteous-  
nes of y<sup>e</sup> king-  
dome of hea-  
uen what, it is

An Expolition of the  
rightuousnesse therof, is to beleue in Chrystes  
bloud, for the remission of sinnes, Out of which  
rightuousnesse springeth loue to God: and thy  
neighbour for his sake, which is also rightu-  
ousnesse as I haue sayde afore, so farre as it is  
perfecte and that which lacketh is supplied by  
faith in Gods worde, in that he hath promised  
to accept that, till moze come.

Then followeth the outwarde rightuous-  
nes of workes by the which, and diligent recoz-  
dinge of Gods worde together, we growe and  
ware perfecte and kepe our selues from goinge  
backe and lousinge the spirite againe.

And these haue our spiritualtie with theire  
corrupte doctrine mingled together, that is to  
saye the rightuousnes of the kingdome of God  
which is fayth in Chrysts bloud & the outward  
rightuousnes of the meynes that we ascribe to  
the one that pertaineth to the other.

Seake the kingdome of heauen therfore  
and the rightuousnesse of the same, and be sure  
thou shalt ever haue sufficient and these things  
shall be ministred vnto the, that is to saye shall  
come of theire owne accorde by the promise of  
God, y<sup>e</sup> Chryst promiseth the an hundredfolde  
euen in this lyfe, of all that thou leauest for  
his sake, If that were true, woulde some saye,  
who woulde not rather serue hym than Mam-  
mon. Yet is it true. For first if thou be seruaunt  
of Mammon, thou must keape thy God, and  
thy God not the. And euery man that is stron-  
ger then thou will take the God fro the. More  
ouer God will take eyther the from thy Mam-  
mon or thy Mammon from the, yet thou wol-  
dest, to aduenge thy selfe of thy blind unkynde-  
nesse

ness, that when he hath made the and given  
the all, thou forsakest him and seruest his mozt  
fall'ennemye. But if thou folowe Christ al the  
woylde & let them take al the deuilles in hell to  
them) shall not be able to dysayoynt the of a  
sufficient liuinge. And though they persecute  
the from howse to howse a thousande tymes,  
yet shall God prouide the of a nother wpyth all  
thynges sufficiente to lyue by. Nowe compare  
the suretye of his with the intertapyntye of the  
other: and then, the blessed ende of thys (that  
heauen is promised the also with the miserable  
departynge from the other so sore agaynst thy  
wpyll, and then the desperation that thy herte  
fealeth that thou art al ready in hell And then  
maye not this be well called a thousande folde  
moze then the other?

**Care not the for the daye folo-  
wpyng, but let the daye folowpyng  
care for it selfe. For the daye that  
is presente, hath euer ynoughe of  
his owne trouble.**

**I**f thou looke wel on the couenaunt that  
is betwene the and thy Loide God, on the one  
syde, and the temptacyons of the woylde, the  
fleshe and Satan on the other: thou shalt sone  
perceiue that the daye present hath euer inough  
to be cared for and for whiche thou muste crye  
instantlye to God for helpe also, though thou  
do thy best. Nowe then seinge the daye present  
is ouer charged, with his owne care what mad-  
nesse is it to lade vpon him also the care of the daye  
folowpyng, yea the care of a yere, yea of .xx. yere



### An Exposition of the

as though thou neuer entendeste to dye, and to torment and were thi soule thorow mistrust and vnbelleffe and to make thy lyffe sowre and bytter and as vnguyete as the lyffe of the deuilles in hell.

Therefore care day bi day and howe by howe earnestly to kepe the couenaunte of the Lorde thy God, and to recoorde therein daye and night & to do thy parte vnto the vttermost of thy power And as for Gods parte let hym care for it him selfe, and beleue thou hys wordes sted fastlye: and be sure that heauen and earthe shall conuerpse then one iote byde behynde of that he hath promysed. And for thine owne parte also, care not for þ maner as though thou shouldest do al alone. **Pray:** God hath firste promysed to helpe the. **Deuoda:** ilie to accepte thyne herte, and that lytle that thou art able to do, be it neuer so imperfect **Thyrdly** though winde, water and the streame carpe the cleane contrarie to thy purpose, yet because thou bydeste styll in thy professiõ, ready to turne the right course as sone as the tempeste is a lytle ouer blowne God promyseth to forgeue that, & not the lesse to fulfill his promyses of one iote.

**¶** Doth Christe so defende his that they neuer come in daunger of trouble: yes they come into suche straytes ofte that no wytte nor reason cã se any waye out saue fayth onely is sure that God hath and will make awaye thowwe. But that temptation is but for an howe to teach them: and to make them fele the goodnes of their father, and the passions of their brethren and of their master Christ also. It is but as a lounge mother, to make hyr childe to pee

**Tempt why  
god letteth  
his children  
be tēted w  
aduersitie.**

ceyue

celue and felc her kindnesse (to lone her agayne  
and be thankfull) leteth it hunger in a morning  
And when it calleth for his breakefast maketh  
as he heard not, tyll for payne and impacience  
it beginneth to crye a good. And then she stil-  
leth it and geueth it all that it asketh. and moze  
to, to please it. And whē it is peaced and begin-  
neth to eate, & reioyscth & is glad & satie, she as-  
keth, who gaue þ that, thy mother? and it saith  
yea. Then saith she. Am not I a good mother  
that geue þ all things? & it answereth, ye. And  
she asketh wilt thou lone thy mother. & ce. And  
it saith yea, and so cometh it to the knowledge  
of his mothers kindnesse, and is thankfull,  
Suche is the temptacyon of Chyistes elect and  
otherwise not.

✠ Here is not forboden all maner of care, What care  
but that worldlye and deuclish care that sprin- is forboden  
geth of an inordinate loue to worldly things,  
and, of mistruste in God. As for an ensample:  
I couet inordinate mooze then sufficiente, or  
but euen that I haue neade of. And it (because  
I mistrust God and haue no hope in hym, and  
I mouyne, sorowe and pyne awaye, and am  
whooles vnquiet in mine herte, O whether I  
haue to muche or but sufficiente, and loue it in-  
ordinate than I care for the keepinge. And bes-  
cause I mistrust God and haue no hope in him  
that he wyll helpe me therfore when I haue  
locked Doores, Chambres and Coffers: I am  
neuer the neate at rest, but care still and caste a  
thoulande parcelles of whiche the mooste parte  
were not in my mighte to aduoyde though I  
neuer slept. And where this care is there can þ  
woze



**Interpretation of the**  
worde of God haue no resting place but cho-  
ked by allone as it is sowne.

**Care:** What care enerie man ought to haue.

Gods comma-  
ndement is  
mans lyfe

**Exodus, xx.**

Whi god suf-  
fren tyrants  
to prosper?

There is an other care that springeth out  
of the loue of God (for every loue hath hir care)  
& is a care to kepe gods commaundments: This  
care must every man haue. For a mā lyueth not  
by bread only but much more by every worde þ  
proceadeth out of the mouthe of God: The ke-  
ping of gods commaundment is the life of a mā  
as well in this worlde as in the worlde to come.  
As child obey father & mother, that thou mayst  
long lyue on the earth. And by father & mother  
is vnderstand all rulers. Which if thou obeye  
thy blessing shalbe long lyfe & contrary if thou  
disobey, thou shalt either perishe by þ sword  
or by some other plage & that shortly. And euen  
so shal þ ruler if he rule not as God hath comma-  
nded. Oppressest thou a widow & fatherles child?  
(saith God) & they shal cry to me & I will heare  
their voice & then will my wrath waxe whor, so  
that I will smite you w<sup>th</sup> þ sword & your wiues  
shalbe widowes & your children fatherles, So  
will I saye, I see none more prosper or longer con-  
tinueth those that be most cruell tyrants. What  
ther yet say I that God abideth ever true. For  
wher he setteth vp a tyrant & continueth hym  
in prosperitie, it is to be a scourge to wicked sub-  
iectes that haue forsaken the couenaunt of the  
Lord their God. And vnto the his good promi-  
ses pertaine not saue his courtes only. But if þ  
subiectes wolde turne and repent and folow þ  
maies of god he woulde shortly deliuer them.  
How be it yet where the superior corrupteth þ  
inferior which else is disposed inough to good-  
nes. God will not let them longe continue.

**C**An exposition      Fo. lxxliii.  
of the vii. Chap.



**D**odge not. thatt ye bee  
not iudged. For as yee  
iudge so shal ye be iud  
ged. And withe what  
measure yee meate. In  
the same shal it bee measured too  
you againe. Whye lokest thou on  
the mote that is in thy brothers ey  
and markest nott the Beame that  
is in thine owne eye? Or how canst  
thou saye to thy brother. Lette me  
plucke oute the moate oute of thine  
eye, and beholde, there is a beame  
in thine owne eye? Thou Hypocrit  
plucke first the beame out of thine  
owne eye, and then thou shalte see  
clerelye to plucke the moate out of  
thy brothers eye.

**T**his is not mente of the temporall iudge  
mentes for Christe forbade not that, but ofre Judginge.  
dyd stablysh it as do Peter and Paull in their  
epistles also. For here is not forbidden to iudge  
those deades which are manifeste against the  
lawe of God: for those ought every christe man  
L.iii to



What iudg-  
is rebuked.

An expolition of the  
to persecute. Yet must they do it after the ordy  
that Chyſte hath ſet. But when he ſaych: hypo-  
crite caſte out firſt the Beame that is in thyne  
owne eye it is eaſye to vnderſtand of what ma-  
ner of iudginge he meaneth. The Hypocrites  
will haue faſtinges, praynges, kneelinge, crou-  
chinge, duckinge and a thouſand ceremonies  
of their owne inuention. And who ſoeuer doo  
not as they do, him they counte a damned ſoule  
by and bye. To Chyiſt they ſay, Why faſte not  
the diſcipleſ as the phariſeeſ do? Why pluck  
they the eares of corne and rubbe them in their  
handes (though they did it compelled wyth pure  
hunger) and do that is not lawfull on the Sa-  
both day? Why kyeke ye the tradicions of our  
elders? waſhe not when ye ſit downe to meat  
Ye and why doeſt thou thy ſelfe heale the peple  
vpon the holyday? Why bydded thou not one  
lye heal him that was bedred, xxxviii. Yeares,  
but alſo baddeſt him beare his bed away vpon  
the ſaboth day? Be there not workinge dayes  
inowe to do good deades to the prayſe of God  
and proſſite of thy neyghboure but that thou  
muſte bryake thy Saboth day? He cannot be  
but a dampned perſon that bryaketh the holye  
daye and deſpiſeth the ordinaunce of the holye  
churche.

He eateth butter on fridayer withoute a  
diſpenſacion of our holy father the Pope, yea  
and kake bread made with milke and egges to  
and white meate in the lente, he taketh no ho-  
lye water whē he cometh to the Church he hea-  
reth no Maſſe from Monday to Monday. And  
ether he hath no beades at all orelſ thou ſhalt  
not heare a ſtone clynke in the hand of him, nor

ſet

pet his lippes wagge all the masse and mattens  
while: c. A hipocrite, caste out first the beame  
that is in thyne owne eye. and then thou shalt  
see better: Thou vnderstandest all Gods lawes  
fally and therfore thou kepest none of the tru  
lye his lawes require mercie and not sacrifice.

The beame.

Moreouer thou hast a false intente in all the  
wozkes that thou doest, and therfore are they al  
dampnable in the sight of God hipocrite caste  
out the beame that is in thine owne eye learne  
to vnderstande the lawe of God trulye and too  
do thi wozkes aryghte and for the entente that  
God ordeined them. And the thou shalt see whe  
ther thy brother haue a mote in his eye or not, he that brea  
keth vnittie, **Ceremonies**  
for he that knoweth the entente of the lawe and of wozkes though he obserue a thou  
sand ceremonies for his owne exercise, he shall  
neuer condemne his brother or breake vnyte  
with hym in those thinges which Christ neuer  
commaunded but lefte indifferente. Or if he see  
a mote in his brothers eye, that he obserueth not  
with his brethren some certen ordinaunce ma  
de for a good purpose because he knoweth not  
the entent he will plucke it out saye and softe  
lye and instructs him louingly, and make hym  
well content. Whiche thinge if our spirituali  
woulde do men wolde not so abhorre to obaye  
their tyranny, But they be hipocrites and doo  
and commaunde al their wozkes for a fals pur  
pose and therfore iudg, flea, and wed their bre  
thers bloude mercilesly, God is the father of  
all mercie and therfore gaue not hipocrites suche  
a p solute power to compell their brethren to  
obeye what they lyke or to sleigh them withoute  
pitis

Ceremonies



**An Exposition of the**  
pitpe, shewynge either no cause of their com-  
maundementes at all, but so wyl we haue it,  
or else assigning an entent dampnable and con-  
trary to all scripture. Paul. Ro. xiii. saith to  
thē that obserued ceremonies, that they should  
not iudge them that dyd not: for he that obser-  
ueth and knoweth not the entente iudgeth at  
once, and to them that obserued not, that they  
should not despise thē that obserued, & he that  
obserueth not, ought not to despise the weak-  
nes of ignorance of his brother til he perceue  
that he is obstinate and will not lerne

### Measure

Moreover suche measure as thou givest, thou  
shalt receyue agayne: that is if thou iudge thy  
neighbour, God shall iudge the, for if thou  
iudge thy neighbour in suche thynges, thou  
knowest not the lawe of God, nor the entente  
of workes, and arte therefore condemned of  
God. &c.

**Give not that holpe thyng vnto  
dogges, neither cast youre pearles  
before the swyne, lest they treade  
them vnder their feete, and the o-  
ther turne agayne and all to teare  
you.**

### Dogges

**The dogges are those obstinate and indu-  
rate, which for the blynde zeale of their leuen,  
wherewith they haue sowred both the doctrine  
and also the workes, maliciously resyste the  
truth, and persecute the ministers thereof and  
are those wolues among which Christ sendeth  
hys sheepe, warnynge them, not only to be sin-  
gle**

gle & pure in their doctrine, but also wyse and circumspecte and to beware of men, For theye shoulde bringe them befoze iudges and kinges and sea them thinkinge to doo God & deruice therin, that is as Paule to the Romaines testi fieth of the Jewes, for blind seale to their own false and faigned ryghtuousnesse, persecute the rightuousnes of God.

The swine are, they which for al they haue receaued the pure gospel of Chyste, wyll yette continue styll, in synne, and rowle them selues in the podelland myer of their olde fylthie conuersacion and bothe befoze the ignorant and also the weake vse the vtermost of their lybertye interpretinge it after the largeste falshyon, and moost fauoure of the fleashe, as it were the popes pardon, and therewith make the truthe euell spoken of, that thousandes whyche elsse might haue bene easely wonne, wyll now not ones heare therof, and stirre vs cruell persecucion whiche els wold be much easyer yea & sometime none at all. And yet wyll those swyne, when it cometh to the pointe abide no persecucion at all. But offer them selues wyll ynge euen at the firste choppe for to denye all yett they be scarcely apposed of their doctrine. Therfore lay first the lawe of god befoze them and cal them to repentance. And if thou se no hope of mendinge in them cease there and goo no further for they be swine.

But alas, it euer was and shall be that þ greater nombre receiue the woordes for a newnesse and curiositie (as they say) and to seame to be somewhat and that, they haue not goone to schol in vayne, they wyll forth with yett they haue

Swine:



**An exposition of the**  
same sette anye chaunge of lyuing in them selfe  
be scholemasters and beginne at lybertie, and  
practise openly befoze ther disciples. And whē  
the pharisees se their traditions broken theye  
rage and persecute immediatlye. And then our  
new scholemasters be neyther grounded in the  
doctrine to defende their doynge, nor rooted  
in the profession of a newelye to suffre w<sup>th</sup> the  
Christ. &c.

**Are and it shalbe geuen you: seke  
and ye shall fynde, knocke and it  
shalbe opened vnto you, For all  
that are receaue, and he that seketh  
fyndeth, and to hymme that knock  
keth it shall be openned. For  
what manne is among you, if hys  
sonne axed him breade, that would  
proffer him a stoon? Or if he al-  
ked him fishe: woulde he offer hym  
a serpente? If ye then whyche are  
euell knowe to geue goodd gyftes  
to poure Chylderen, howe muche  
more shall your father which is in  
heauen geue good thinges to them  
that aske him.**

**¶ First note of these wordes, that to praye**

is Gods commaundemē, as it is to beleue in god, to loue God is to loue thy neighbour: and so are almosse and fastyng also. Nether is it possible to beleue in GOD, to loue hym: or to loue thy neighbour, but that prayer wil spryng out ther hence immediatly. For to beleue in God is to be sure that al thou hast is of hym, & all thou nedest must come of hym, Whiche, if thou dooe thou canst not but continually thanke hym for his benefites which thou continually without ceasyng receivest of his hande, and therto euen crye for helpe, for thou art euer in nede, & canst no whence else be holpen. And thy neyghboure is in such necessitie also: Wherfor if thou loue hym, it wyl compel the to pittie hym, and to cry to God for hym continually, and to thanke as well for hym as thy selfe.

Secondarely, thys heapyng of so many wordes together, are, seke, and knocke, signify that the prayer must be continual, and so doth the parable of the wyddowe that sued to the wicked iudge: and the cause is, that we ar euer in continual necessitie (as I sayde) and al our lyfe, but euen a warfare and a perpetual battail In whych we preuayl as long as we pray, and be ouercome as sone as we cease prayng: as Israel ouercome the Amalechites Exo. xvii. As long as Moses helde vp his handes in pray er, and as sone as he had let downe his handes for werines, the Amalechites preuayled and had the better. Chyiste warned his disciples as for is it of al his laste supper to haue peace in him, affirming thinges most that they should haue none in the worlde. The necessary false prophetes shal euer synngne the sayth in Chyistes bloud, and in force to quench the true vnder

Prayer is a  
commaundemē  
Belef To be  
leue in god  
what

Prayer. By  
prayer we  
winne the  
victory



**F**alse proph-  
etes, what  
their wyck-  
ednes is

**Marke. xiii**

**Marke. xlii**

**An Exposition of the**  
vnderstandyng of the lawe, and the right meas-  
uryng and entent of all the woꝝkes commaun-  
ded by God, whiche syght is a syght aboue all  
syghtes. First they shalbe in suche numbꝛe that  
Chrystes true disciples shalbe but a smal flock  
in respect of them. They shal haue woꝝkes like  
Chrystes, so that fastyng, pꝛaier, pouertie, obe-  
dience and chastitie, shalbe the names of theyꝝ  
profession. For as Paule sayth to the Corin-  
thians the angelles oꝝ messengers of Sathan,  
shal chaunge them selues into angels oꝝ mellen-  
gers of lyght & trueth. They shal come in Chry-  
stes name, and that with signes and myꝛacles,  
and haue the vpper hand also; euen to deceyue  
the very electe if it were possible. Yea, and be-  
yond althis, if thou get the victoꝝy of the false  
prophetes, and plucke a multitude out of their  
handes, there shal immediatly ryse of the same  
and set vp a newe false seet agaynst the. And a-  
gaynst al these Amelichites, the only remedy is  
to lift vp the handes of the hert to God in con-  
tinual pꝛaier. Which handes, if thou foꝝwert-  
nes once let fal, thou goest to the woꝝse imme-  
diatly. Then besyde the syght and conflyet of  
the sottle sophestrye, false myꝛacles, disguised  
and hypocritische woꝝkes of theyꝝ false prophe-  
tes, cometh the dogges and wolues of theyꝝ  
disciples wyth the seruauntes of Mammon  
and the swyne of thyne owne scholers: agaynst  
whych all thou hast no nother wylde oꝝ defence  
but pꝛaier. Then the synne and lustes of thine  
owne fleisch, Sathan, and a thousand tempta-  
tions vnto euil in the woꝝlde. wyl either dꝛiue  
the to the castel and refuge of pꝛaier oꝝ take  
the pꝛisoner on doubtedly.

**Laſt**

Last of all thy neighbours necessitie and  
 thyne owne, wyl cōpel the to cry, father which  
 arte in Heauen geue vs oure daylye breade,  
 though thou werc as ryche as kyng. Solomon,  
 for Chyist commaundeth the ryche as well as  
 the poore to crye to God continually for their  
 dayly breade. And if they haue no suche neade,  
 then is Chyist a disceiuer and a mocker What  
 neede I to pray the to geue or lend me, that is in  
 myne owne possession alredy? Is not the fyrst  
 commaundement, that there is but one God,  
 & that thou put thy whole trust in hym? which  
 if it were wrytten in thyne herte thou shouldest  
 easely perceyue, and though thou haddest as  
 many thousande as Dauid lefte behynd hym  
 and Solomon heaped mo to them, that thou  
 haddest no moze then the poze begger that go-  
 eth from doze to doze: yea, and that begger (if  
 that commaundement be wrytten in his herte)  
 is sure, that he is as ryche as thou. For first  
 I must knowlege that thou haste receyued that  
 great treasure of the hande of God. Wherefore  
 whē thou fettest an halpenny therof, thou ough-  
 test to geue God thanks in thyne hert for the  
 gyft therof. Thou must confesse also that God  
 onely hath kepte it and the that same nyghte,  
 and ever befoze or elles be an Idolater and put  
 thy trust in some other thyng then God. And  
 thou must confesse that God onely must kepe  
 it and the, the day and nyght folowynge and so  
 continually after, and not thyne owne wyl or  
 power, or the wyl or power of any other crea-  
 ture or creatures. For if God kepte it not, it  
 woulde be thyne owne destruction, and there  
 that helpe the to kepe it, woulde cut thy throte  
 for

The ryche  
 must praye  
 for daylye  
 breade



**An Exposition of the.**

foz it. There is no kyngc in Chyristendome so wel beloued, but he hath inow of of his owne well subiectes (if God kepte them not downe wpyth feare) that woulde at one howze rylse vpon him and slea him, to make hauoche of all he hath. Who is so wel beloued thow out all England but that ther be ynow in the same parrysh or nye aboute, that woulde, for hys good, wishe him, to hel if they could and would with their handes destrope hym. if God kepte hym not and dyd cast feare on the other. Now then if god must euer kepe it the, and thou must daiely receyue it of hys hande (as a pooze man doeth receyue hys almes of an other man) thou art in no moze suretie of thy daiely breade (no though thou wer a cardenal then the poest is) Wherfoze how so euer ryche thou be, yet must thou euer crye to God for thy daiely bread. So now it is a commaundement to pray and that eotynually, Mozt, thicke and ofr, as the psalms be and all the prayers of the byble

**Faith must  
be ioyned to  
our prayer**

¶ Finally the thirde is that we be commaunded to praye with faith and trust and that we beleue in the Lorde oure God, and dout not in hys promises vnto which Chyriste endureth vs with an apte similitude sayeng: If ye beynge euell can yet geue good thanks vnto your chyldren, how much moze shall God fulfill his promises of mercye vnto hys chyldren if they crye vnto hym: he is better and moze mercptul then all men. Wherfoze seynge God commaundeth the to praye, and for as muche as thou haste so greate necessite so to do, and because he is mercifull and hath promysed and is true and cannot denye his owne wordes: therfoze praye, & when

when thou prayest, looke not on thyne vnwoorthynesse but on his commaundemente, mercede and goodnesse, and on his truthe and sayfulness, and beleue stedfastly in hym. Whoeuer whatsoeuer thou hast done, yet if thou repent and wylte amende, he promyseth that he will not thynke on thy synnes. And though he byffer the, thanke it not longe nor saynte in thy sayth or be slacke in thy prayer. For he wyl surely come and geue the more then thou desirest, though he deferre for thy profite or chaunge thy request into a better thyng.

**All thynges therfore whatsoeuer ye woulde men shoulde dooe to you, so doo ye to theym. This is verely the Lawe and the prophets**

**T**his is a mozte sermon, that no mā nede to complayne that he canot for the length, beare it awaye. It is so nye the, that thou nedest not to sende ouer sea for it. It is within the that thou nedest not to be importune vppon master docter sayenge: for I praye you, what saye ye to this case and to that, and is not this lawfull, may I not so do and so wel ynough? Are thinge owne conscience what thou mayst or oughtest to doo. Wouldest thou men dyd so wyth the: then do it, Wouldest thou not be dealte wyth: then do it. Thou wouldest not that mā shoulde do to the wronge or oppresse the: Thou wouldest not that men shoulde do the same and re-  
buke



**An Exposition of the**  
buke, lye on the, kyll the, hye thyne house fra  
the, oꝛ tye thy seruaunt away, oꝛ take against  
thy wyll oughte that is thyne. Thou wouldest  
not that men shoulde sell the selfe where when  
thou puttest them in trust to make it ready oꝛ  
laye it out for them, noꝛ thou wouldest not that  
men shoulde deceyue the with great othes swea  
rynge that to be good whiche in dede is verie  
naught. Thou wouldest not also that me shoul  
sell the ware that is noughte & to deare to vndo  
the, do no such thynges then to thy neighbour  
But as loth as thou wouldeste be to bye false  
ware oꝛ to deare, for vndoinge thy selfe so loth  
be thou to sell false ware oꝛ to deare, for vndo  
ynge thy neyghboure. And in all thy nedes,  
how glad thou wouldest be to be holpe so glad  
be to helpe thy neyghboure. And so in all cases  
examine thy conscience and aske hye what is to  
be done in all doubttes betwene thy neyghboure  
and the, and he will teache the, excepte thou be  
moore, fylthye then a swyne and all togethe  
bestye.

**¶** He saith here this is the law and the pro  
phetes. And Math. xxi. he sayeth: Thou shalt  
loue the Lorde God wyth al thyne herte, with  
all thy soule and all thy mynde, and as Marke  
addeth, wyth all thy might, and thy neighbour  
as thy selfe. In these two commaundementes,  
hangeth the whole law and the prophetes. And  
Paule Roma. xiii. and Gala v. sayth that loue  
is the fulfyllynge of the lawe. And it is wrytten  
that Christ is the fulfillinge oꝛ the ende of the  
lawe. To make all these agree, this thou muste  
vnderstande: that to loue God purely is the fi  
nall and vitermost ende of all the lawe and the  
prophetes

prophete. To loue thy neyghboure is the ende of all lawes that is betweane man and man as are, kill not, steale not: beare no false witnesse commit none aduouterie: couet not thy neyghbours wife, his house. ore, asse: mayde mannes seruauit noz ought that is his. &c.

Chyrste is the fulfyllinge of the Lawe for vs, where we be imperfecte. And when we bzeake and repente, hys fulfyllinge is imputed vnto vs. And thys text thys is the lawe and the prophetes, mayeste thou vnderstande; as when Paule saith loue is the fulfylling of the lawe. That is to do as thou wouldeste be done to, is all the lawe that is betwene the and thy neyghboure, and that accordinge to the true vnderstandinge & interpretinge of all true prophetes

**Enter in at the strayle gate, for wyde is the gate and broode is the waye that leaderthe to destruction, and manye thy bee that go in ther at but strayghte is the gate and narrow is the waye that leaderthe vnto lyfe, and fewe they be that fynde it.**

\* The strayte gate is the true knowlege and vnderstanding of the lawe and of the true intent of workes. Which whosouer vnderstandeth the same shalbe drinen to Chyrst to fetch of hys fulnes and to take hym for his ryghteousnesse and fulfyllinge of the lawe, alltogether at the beginninge and as ofte as we falle

**Straite gate**



### An Exposition of the

afterwarde, and for moare then the thousande parte of our fulfilling of the lawe and righte-ousnes of oure beste woꝝkes all our lyfe longe. For excepte the ryghteousnesse of Chyſte bee knytte to the beste dede we do it will be to moꝝt to reach to heauen.

The narro-  
we waye,

And the narrow way is to lyue after thys knowledg. He þ wyl enter in at this gate, must be made anewe bys heade wyllels be so greate he muste be vntaught all that he hath lerned, to be made lesse for to enter in, and disused in all thinges to which he hath bene accustomed, to be made lesse to walke thꝛow the narrow way. Where he shall finde such an heape of tempta- cions and so continuall: that it shall be impossi- ble to endure oꝝ to stand, but by prayer of strōg faith.

Fewe fynde  
the narrow  
way & why:

And note an other that few fynd the waye. Why: for theyꝝ owne wisdom their owne po- wer and the reasons of their owne sophistꝛe blind them vtterly. That is to saye, the lyghte of theyꝝ owne doctrine whiche is in them: is so extreame darcknes þ, they cannot se. Should god let his church erre (saye they) Should our elders haue gone out of the way: Should God haue let the Deuell doo these miracles and soo fourth: And when Chyſt saith fewe shall fynd the gaꝛe yea say they: in respecte of the turches and sarelons which are the greater multitude. Yea but yet heare a lytle: the scribes and phari- sees which had a the auctoritie ouer the peo- ple & taught out of the scripture, and the sadu- cees with all other false prophetes þ were whē Chyſt came were no turches noꝝ sarelons: nei- ther had God anye other Church then was a  
monge

amonge them, And saincte Peter prophesyeth Peter  
that it shall be so amonge vs, and that we shall  
be drawen with false sectes of couetousnes, to  
denye Chyiste: as we nowe doo, and beleue no  
moare in hym. And Paule and Chyiste con-  
firme the same, that the clecte shoulde be decey-  
ued if it were possible. Moreover if it were y-  
nough to say, I wyll beleue and do as myne el-  
ders haue done, as though they coulde not erre  
then was Chyiste to blame for to saye, that ex-  
cepte thou forsake father mother and thyne el-  
ders, thou couldest not be his discyppe, Chyiste  
muste be thy master and thou muste be taughte  
of God: and therfore oughtest thou to examine  
the doctryne of thine Elders by the wooorde of  
God. For the great multitude that Chyist mea-  
neth are the false prophetes: they that follow  
them as it shall better appeare here after.

**Beware of false prophetes whiche  
come to you in shepes clothinge.**

**But are within raueninge wolues**

**By theyre fruytes ye shall knowe**

**them, Doo menne gathere Grapes**

**of thornes: epther figges of byr-**

**ets: Euen so euery good tree byn-**

**geth forth good frute. But a cor-**

**rupte tree, byngethe forth euell**

**frute. A good tree cannot bynge**

**forth euell fruyte, nor a corrupte**

**tree**



**Interposition of the**  
**tre bypunge for the good frute** **Eue-**  
**rye tree þ̄ bypungeþ not forth good**  
**fruite is to be heauen downe and**  
**to be cast into the fire** **Wherfoze**  
**by thepze frutes Ye shall knowe**  
**them**

**The false pro-**  
**phetes who.**

**H**ere **Chyſte** warneth the, and describeth  
vnto the, those **Capitaynes** that shoulde looe  
blynde the greates multitude ( that they shoulde  
not fynde the straye gate ) and leade them the  
bhood way to perdition. Note first that though  
they be false yet he calleth the prophetes which  
worde in the new testament is taken for an ex-  
pounder and an interpreter of scripture, And  
he sayeth they shall come to you my disciples,  
then they must be oure preachers and our doc-  
ters. Yea verely they muste be those oure false  
preachers which **Peter** prophesied shoulde be  
amonge vs and bring in dampnable sectes for  
to fulfil and satisfie theyr couetousnesse. And  
folow the way and steppes of their father **Ba-**  
**lam**. And they shall come thereto in theyr clo-  
thinge **Ergo** they be neither the turkes nor yet  
sarefons . For they come clothed in yron and  
steale, and will thertoo suffer vs to keape oure  
sayeth, if we wil submit our selues to them, as  
the grekes doo. And as for the **Jewes** they be  
an hundred tymes fewer then we, and are eue-  
ry where in bondage yea and for the great part  
captiues vnto vs. They also be not clothed  
in theyr skynnes, but mainteine openly their  
faith cleane contrary to oures.

**But**

¶ But what are these shepes clothinges; scruple the verpe name of Chryste. For sayeth Chryst Math, xxiii, There shall come many in my name and deceaue many. And besides that, they shall doo myracles in Chrystes name: as it followeth in the texte, that they shall call Chryst Master. Master, and begynne their sermonne saynge: Oure Master Chryste saithe in suche a chapter what soeuer ye bynde vpon earthe shall be bounde in heauen; see friendes these bee not our wordes but our Master Chrystes, And they shall doo miracles in Chrystes name ther to, to confyrm the felse doctrine whiche they preach in his name. O fearfull and terrible iudgemente of almightye God and sentence of extreame rigorosnes vpon al that loue not þ truth (when it is preached them) that God to aduenge himselſe of theire vnkynedenesse shall sende them so stronge delusions, that doctrine shoulde be preached vnto them in the name of Chryste, and made seame to folowe out of hys wordes and be confyrmed with miracles don in calling vpon the name of Chryste to harden their hartes in the faith of lyes accord. nge to the prophesie of Paull to the Thessal. in the second epistell.

¶ An other of their shepes coates is þ they shall in euery sermon preach myghtly against þ scribes & pharises. Faustus & Pelagia w such lyke hertekes: which yet neuer preached other doctrine thē they thē selues do: & more of theyr clothing is they shall preach þ Chriſt preached almesse, prayer, and fastinge and pro fesse obedience, pouertie and chastitie: workes that our sauour Chryste both preached and dyd. Finally

Shepes clo  
thyng wha

ii. These ii.

Shepes clo  
thyng.



# An exposition of the

nally they beholy church and cannot erre.

Lawenynge  
polues

But they be wythin rauenyng wolues. They preache to other, steale not yet they them selues robbe God of hys honoure, & take from him the prayse and profite of al their doctrine and of all their workes. They robbe the lawe of God of hir mightye power wherewyth she dyueth all men of Christe, and make hir so weake, that the feble free wyll of man is able to wrestle wyth hir, wythoute callinge to Christ for helpe.

They haue robbed Christ of all hys merites and clothed them selues therewyth. They haue robbed the soule of man of the breade of hir life, the fayth and truste in Christes bloude and haue fedde hir with the shales and coddres of the hope in their merites, and confidence in their good workes.

They haue robbed the workes commaunded by God of þe intent and purpose that they were ordeyned for. And wyth theyr obedyence they haue drawn them selues from vnder the obedyence of all princes and tempozall lawes. Wyth their pouertie, they haue robbed all nations and kyngedomes, and so with their wilful pouertie haue enriched the selues and haue made the coons poze. With their chastitie they haue filled all the worlde ful of whores and sodomites, thynkyng to please God more hylye wyth keepinge of an whoze then an honest chaste wyfe. If they saye it is not truthe then all the worlde knoweth they lye, for if a preiste marie an honest wyfe, they punyssh hym immediately and say he is an hainouse heretike as though matrimonie were abhominable. But if he kep

The obediēc  
pouertie and  
wilful chasti  
te of our spi  
ritualte

a wo

a whoze, then be a good chaste chylde of their holpe father the pope whose ensample they followe, and I warrante hym synge masse on the next daye after as wel as he dyd before, wythout either persecution or excomunicacion, such are the lawes of their vncaste (I woulde save their owne chaste) father.

**I**f thou professe obedience, why runnest thou fro father, mother, master & ruler (which God byddeth the to obey) to be a freer? If thou obey, why obeyest thou not the kynge and his lawe, by whome God defendeth the both in life and goodes, & al thy great possessions

**I**f thou professe pouerty, what doest thou with the landes, of gentel men, squiers knyghtes, barons, Erls, and dukes: what shoulde a lordes brother be a beggers seruaunt or what shoulde a begger ryde with thre or foure score horgesses waytyng on him. Is it mete that a man of noble byrth, and the right heyr of landes which thou posseldest shoulde be thine horgeskeeper thou beyng a begger

**I**f ye professe chastite whi desire ye aboue all other men the compaignie of women? What do ye with whozes openlye in many contreies, and wyth secret dispensacions to kepe concubynes? Why corrupt ye so muche other mennes wyues: and why be there so many sodomites amonge you

**Y**oure charitie is mercilesse to the reste of the world to whō ye may geue nought agayne, and onely lyberall to your selues (as is the charite of theues) xxx. or fourtyne of you together in one denne amonge which yet are not manye that

Pouertie

Chastitie

Charite



**In Exposition of the**  
that loue thze of his neighbours hartely.

**Fasting**

**Y**our fasting maketh you as full as fatte  
as youre hydes can holde beside that ye haue a  
dispensation of your holy father for youre fast-  
tinge

**Prayer**

**Y**our prayer is but pattering without all  
affection, youre syngynge is but roaringe too  
stretche out youre mawes (as doo youre other  
gestures and risynge at midnight) to make the  
meate sinke to the bottom of the stomake that  
he maye haue perfecte digestion. and be ready  
to deuoure a frethe against the nexte refection.

**Thornes be** thornes beate no grapes nor byers fygges. **Al-**  
**se no figges.** so if thou se goodly blossoms in them and tyn-  
kelste there haue fygges, grapes or anye other  
for the sustenance or comfort of manne good to  
them in tyme of nede and thou shalt finde nocht  
at all. Thou shalt finde: for southe I haue noo  
goodes nor any thinge proper or that is myne  
owne. It is the couentes, I were as these if I  
gaue it my father what soeuer nede he had.

It is saincte Edmundes patrimonye Sainte  
Albones patrimony Sainte Edwardes patri-  
monie the goodes of holy church. It maye not  
be minished nor occupied vppon laye and pro-  
phane vses. The Kinge of the realme for all  
that he defendeth them aboue all other yet get-  
teth he naught what nede soeuer he haue saue  
then only when he muste spende on their cause  
all that they geue wyth all that he can geatte  
beside of his pooze commons. If the King wil  
attempte to take ought from them by the auc-  
thoritie of hys office for the defence of the realme  
Or if anye will entreate at them other wise:

then

then they luste them selues, by what lawe or right it be: they turne to thornes and byers, & ware at once rougher then a hedghooge, and will spzinkle them with the holy water of their maledictions as thicke as hayle: and bze it out the lightenyng of excommunication vpon the and so consume them to powder

**M**oreouer a corrupt tree ca bear no good frute. That is, where they haue frute that seemeth to be good, goo to and proue it, and thou shalt fynde it rotten, or the carnall eaten out, & yte if it is but as a holow nut. For faith in Christ (that we and al oure workes done with in the compase of the lawe of God, be accepted to God for his sake) is the kernell, the sweetnesse and the plesaunte bewtie of al oure workes in the syghte of God, As it is wyrtten Ihon. vi, this is the worke of God that ye beleue in him whome he hath sente. This fayth is a worke whiche God not onely worketh in vs, but also hath therein pleasure and delectacion, and in al other for that faithes sake

**F**ayth is the lyfe of man, as it is wyrtten, Iustuser fide uiuit, out of whiche life the pleasantnesse of all his workes spryng. As for an ensample: thou art a thowmaker whiche is a worke with the lawes of God, and sayest in thyne hert, loo God here I make a thooe as truly as I would for my selfe, to do my neighbour seruice, and to gette my liuyng in truth with the labour of mynchandes, as thou commaundest and thanke the that thou hast geuen me thys crafte and makeste it luckye that I gette my liuinge therewith, and am surely persuaded that bothe I and my worke please the

A corrupt tree beareth no good frute  
Fayth is the kernell of all our good frutes

Faith maketh a worke good, and acceptable.

Of a



**Interposition of the**

**O** father, for thy sonne Iesus sake: I do now  
this faith hath made this simple worke is plea-  
sant in the sight of God.

**I**n other ensample, thou takest a wife and  
sayst: **O** father, thou not onely permittest thys  
but also commaundest all that burne and haue  
their myndes vnquieted to marrye for feare of  
fornicacion and so forth And father I promise  
the to loue this woman truli and to care for hir  
and gouerne her after thy lawes, & to be true to  
hir, and to stand by her in al aduersities and to  
take in worth as well the euell as the good, and  
to bynge vp the frute that thou shalt geue me  
of her in thy feare, and teache it to knowe the.

**M**oreouer as concernyng the act of Ma-  
trimonie as when thou wilt eate, thou blessest  
God and receyuest thy dayly fode of his hande  
accozdinge to the fourth petition of thy pater-  
noster & knowledgest that it is hys gyft & than-  
kest hym, beleuinge hys worde, that he hath  
created it for the to receaue it withe thanks,  
by the which worde and prayer of thanks thy  
meate and drinke is sanctified i. Timothy. iiii.  
Euen so thou sayste, father this I doo not one-  
ly at the permission which is ynough to please  
the withall but also at the commaundement,  
and haue bound my selfe here vnto to kepe my  
soule from synning against the, and to helpe my  
neighbour that the synne not also and pro-  
mise the to kepe thys profession trulpe and to  
worship the frute that thou shalt geue me in the  
feare of the and in the faith of thy sonne Iesu,  
and so thankest the lord for his giftes. Nowe  
is thy worke thowowe this faith and thanks  
pleasaunte and acceptable in the syght of God  
And

And so was the genderyng of Jacob in faith,  
and of Samuell, and manye other. And the ge-  
uinge such was a good worke and so was the  
dressing of the by the fier. And when our ladye  
conceiued Christe thow we sayth was not that  
a good worke: what if God when he doubted  
and asked by what maner he shoulde conceiue  
hym had commaunded her to conceiue hym of  
Ioseph or of some other man had not that wor-  
ke done in obedience and faith bene as good a  
worke.

The wyll that Abraham had to sle Isaac  
is all that he did tyll he came at the verie point  
to sle hi, were good workes & so had ben the sle-  
ing also. and Abraham was sure that he pleased  
God hylic, and as wel in any other work & had  
as depely synned if he had bene disobedient &  
erin as though he had don any other cruell dede  
forboden by God. Ye but thomaking is not co-  
maunded by god, yes & hath the promise of god  
anered therto for god hath comaunded me for  
auoydinge of sinne to do my bretheren seruice  
and to lyue therby, and to chose one estate or  
other for if thou woldeste receiue onely of thy  
bretheren and doo nought agayne thou were a  
thefe and an extortioner and a tiraunte And I  
chose thomaking or receiue it at the obedience  
of mine elders. Nowe haue I goddes commaun-  
dement to worke therein truly, and by promyse  
anered therto that he wyll blesse mine occupa-  
tion and make it luckye and frutefull to bying  
me an honest lyuinge. Woorke I not now at  
Gods comaundement & haue his promysse &  
it pleaseth him.

Note this also: first my craft is Gods com-  
maund

Handy craft  
tes are the  
comaundes  
mets of god



**E**xposition of the  
mandemente. Secondarelye I beleaue and am  
sure that my worke pleaseth God for Chyistes  
sak e. Thirdeleye my woozke is profitable vnto  
my neighbour and healepeth his necessitie.  
Fourthleye I receaue my rewarde of the hande  
of God with thanks, and worke surely certy  
fied that I please God in my woozke thoro we  
Chyiste, and that God wyl geue me my daylye  
bread therby.

**B**ut if thou examine their doctrine, thou  
shalt finde that this faith is awaye in all their  
frutes: and therfore are they worme eaten and  
shales without kernes.

**N**ote again, the turches and Jewes gyue  
almes as well as we and as much, and yet ab  
ominable for lacke of faythe and knoweledge  
of the true entent. What saith the texte, he that  
receyueth a prophete in the name of a prophete  
shall haue the rewarde of a prophete. That is,  
because thou ardest him in preachinge of Chri  
stes woozde, thou shalt be partaker with hym  
and haue the same rewarde. And he that recea  
ueth a Disciple in the name of a disciple, shall  
haue. &c. And he that geueth ome of these lytle  
ones but a cuppe of colde water for my names  
sake shall haue his rewarde. If a kynge miny  
ster his kyngdome in the faith of his name,  
because his subiectes be hys bretheren and the  
pryce of Chyistes bloud he please th God hygh  
lye and if this faith be not theare, it please the  
him not and if I sawe a shue trulpe in the faith  
of hys name to do my brother seruite because  
he is y pryce of Chyistes bloud: it please th God  
Thus is faith the goodnes of all workes.

**F**inally when God geneth and I receaue  
wyth

with thanks, is not God as well pleased, as when I gaue for hys sake and he receyueth. A true frend is as glad to doo hys frende a good turne, as to receyue a good turne. Whē the father giueth his sonne a newe coote and sayeth, am not I a good father and wilt not thou loue me againe and doo what I bydde the, And the boye receyueth it with thanks and sayeth ye, and is glad and proude thereof: doth not the father reioyse as muche nowe in the ladde, as another tyme when the ladde dothe whatsoeuer it be at hys fathers commaundement. But the false prophetes do wel to paynt God after the lykenesse of their owne visenomye: glad when he receiue th, yea whē they receyue in his name. But some grudgyng and euell content when he giue th againe. But thou pleasest God, whē thou askest in faith, & whē thou receiuest with thākes & when y reioycest in his giftes & louest him agayne to kepe his cōmaundementes & the apoyntmēt & couenānt made betwene hym & y.

✱ And for a conclusion besydes, that they expelle faith which is the goodnesse of all woꝝkes: they set vp woꝝkes of their owne making to destroye the woꝝkes of God, and to be holier thē Gods woꝝkes, to the despising of Gods woꝝkes and to make Gods woꝝkes vile.

With their chastitie they destroye the chastite that God ordained & only requireth. With their obedience they destroye the obedience that God ordayned in this worlde, and despyeth no other. With theyꝝ pouertye they destroye the pouertie of the spirite which Christ taught on ly which is, only not to loue worldlye goodes. With their fast, they destroye the faste whiche  
 God



# An Exposition of the.

God commaundet, that is a perpetuall sobers  
nesse to tame the fleſhe. With their pattering  
prayer they deſtroye the prayer taughte by god  
which is either thākes or deſirynge helpe with  
fayth and truſt that God heareth me

The holines  
of hypocriſts  
what it is

Their holynesſe is to forbid that God or  
depyed to be receyued wyth thankes gpyng:  
as meate and matrimonye. And they owne  
workes they maintayne and let Gods decaye.

Break theiſe and they perſecute to the death  
But break Gods and they either loke thow  
the fingers or elſe geue the a clappe with a fore  
tyle for a lytle money. There is none order  
amonge them that is ſo perfecte, but that they  
haue a priſon moze cruel then any ſayle of the  
ues & murderers And if one of their brethren  
comit fornication or adultery in the worlde, he  
finiſheth hys penaunce therein in thre weekes or  
a monthe, and then is ſent to a nother place of  
the ſame religion But if he attempte to put of  
the holpe babyte, he comethe neuer out, and is  
ſo ſtraptlye dyoted therto, that it is meruell if  
he lyue a yere, beſyde other cruel murder that  
hath bene founde amonge them, as yet is this  
ſhammeſull diotyng of theiſe, murder cruel  
inoughe.

Are y Auste  
friers why  
they murthe  
red one of  
their felowes  
at Lodon

Who is the  
ſpiritual

We not deceyued wyth viſures, nor yet wythe  
miracles. But goo to and iudge their workes,  
for the ſpiritual iudgeth al thinges ſaith Paul  
.i. Cor. ii. Who is that ſpiritual? not ſuch as  
we now call men of holpe church But all that  
haue the true interpretation of the lawe wyte  
ten in their hertes The ryght faythe of Chriſt  
and the true entent of workes, which God bid  
deth vs worke he is ſpirituall and iudgeth all  
thynges

bit, Chapter of Math  
things and is iudged of no man.

Fol. xcvi

Not all that saye to me, Lorde  
Lorde, shall entere into the kyng-  
domme of Heauen but he that ful-  
fylleth the wyll of my father which  
is in heauen.

Manie wyll say  
vnto mee at that Daye, Lorde.  
Lorde bidde we not prophesye in  
thy name: And in thy name caste  
oute deuilles: And dyd wee not in  
thy name many miracles: Then wil  
I confesse vnto them. I neuer kne  
we you Depart from me ye workers  
of iniquitie.

¶ This doubling of lorde hath vehemenye  
and betokeneth that they which shall be exclus-  
ded are suche as thinke them selues better and  
perfeter then other men, and to deserue heauen  
with their holpe woorkes not for themselves  
onlye but also for other, And by that they pro-  
phesied (by which thou mayest vnderstand the  
interpreting of scripture and by that they cast  
out deuils and dyd myracles in Chyistes name  
and for all that they are yet workers of wicked-  
nesse, and do not the wyll of the father whiche  
is in heauen) it is playne that they be false pro-  
phetes and euen the same whiche Chyiste war-  
ned before,

A. i. And



## An Expolicion of the

**I**gnorance  
excuseth not  
if we wil not  
so

**F**all prophe-  
tes how to  
know wher  
they be:

**A**nd nowe for as much as Christe & his  
postles warne vs that such shal come, and des-  
cribe vs the fassions of their visures (Christes  
name, holy church, holy fathers and sistene hū-  
dred yerres, wyth scripture and miracles) and  
commaunde vs to turne oure eyes from theyr  
visures and consider their frutes, and cut the  
bp and looke with in whether they bee sounde  
in the coze and kernell or no, and giue vs a rule  
to trye them bi: is it excuse good ynough to say  
God wyl not let so greate a multitude erre: I  
wil folow the most parte and beleue as my fa-  
thers dyd, and as the preachers teach, and wil  
not busy my selfe: chose the, the faute is theirs  
and not oures: God shal not lay it to our charg  
if we erre.

**W**here such wordes be, ther are the false  
prophetes al readye, for where no loue to the  
truth is there are the false prophetes: where  
such wordes be there to be no loue to the truth  
is playne: Ergo where suche wordes be, there  
be the false prophetes in theyr ful swynge by  
Pauls rule. ii. Thessa. ii. Another conclusion  
wher no loue to the truth is there be false pro-  
phetes. The greatest of the worlde haue leaste  
loue to the truth: Ergo the false prophetes be  
the chapelains of the greatest which may with  
the swerde compel the rest: As the kynges of  
Israel compelled to worship the golden calues  
And by false prophetes vnderstande false tea-  
chers as Peter caletū the and wicked expoun-  
ders of the scripture.

**W**ho so euet heareth the these  
wordes

woordes of me and doothe them, I  
 wpll lyken hym vnto a wise manne  
 that buylt hys howse vppon a roc-  
 ke & ther fel a rayn, and the floudes  
 came and the wyndes blew we, and  
 beate vppon that howse, but it fell  
 not for it was groundded vppon a  
 rocke. And all that heare of mee  
 these woordes and doo them not,  
 shalbe lykened vnto a folysh man  
 that buylte hys howse vppon the  
 sande, and there fell a Rayne, and  
 the floudes came, and the wyndes  
 blew and dashed vpon that house  
 and it fell, and the fall therof was  
 great.

¶ Christ hath two sortes of herers of which  
 neyther nother do there after. The one wil be  
 saued by saythe of theire owne makynge wyth-  
 out woordes. The other with woordes of theyre  
 owne making wythoute saythe. The fyrste are  
 those voluptuose whych haue yelde them sel-  
 ues vp to sinne sayeng Thus God is mercifull  
 and Christ dyed for vs that muste saue vs one-  
 ly for we cannot but sinne withoute resistance.  
 The seconde are the hypocrites whych wpll de-  
 serue all wyth theyre owne imagined woordes

R. II.

onlye



### Exposition of the

only. And of faith they haue none other experyence saue that it is a lytle meritorious where it is painful to be beleued: As that chryst was borne of a virgin mari: & he came not out the way that other chylderen doo, fye noo that were a great inonuenience: but aboue vnder her arme and yet made no hole, though he had a very naturall bodey as other men haue, and that there is no breade in the sacrament no wine though the fyue wittes saye all ye. And the meritorious payne of thys belefe is so heauye to them, that excepte they had fapned them a thousande wise similitudes and lowly lykenneses, and as manye madde reasons to stepe them wpythe all, and to helpe to captiuatethey: vnderstanding they were lyke to caste all of theire backs, And the onely refuge of a great meanye to keape in that fapth is to cast it out of theire myndes and not to thinke vppon it, As though they forgeue not yet, if they put the displeasure out of they: myndes and think e not of it tyll a good occasyon be geuen to aduenge it they thinke they loue their neyghbour well ynough al the whyle and be in good charitie.

And the faithe of the beste of them is, but lyke they: faith in other worldye stoyes. But the faithe which is trust and confidence too be saued & to haue they: synnes forgyue by Chryst which was so boone haue they not at all. That faith haue they in they: owne woorkes onelye, But the true hertes vnderstande the lawe, as Chryste interpreteth it here and sele the by ther rightuous dampnation, & runne to Chryste for succoure, and for remission of all they: synnes that are past, & for all the synnes which chaunce they: now

thoſe infirmitie, ſhall compelle them to doo,  
and foꝛ remiſſion of that the lawe is to ſtronge  
foꝛ their weake nature.

¶ And vpon that they conſented to the law,  
loue it & pꝛoſeſſe it, to fulfill it to þe vttermoſte  
of their power, & the go to, and worke. Faith oꝛ  
confidence in Chriſtes bloude wꝛthout heaſpe  
and before the woꝛkes of the lawe bꝛyngeth all  
in ane of remiſſion of ſinnes and ſatiſfaction.  
Faith is mother of loue, Faith accompanieth  
loue in all þe woꝛkes to fulfill as muche as,  
there lacketh in oure doyng the lawe, of that  
perfecte loue, whiche Chriſte had to his father  
and vs in hys fulfilling of the lawe foꝛ vs.

Now when we be reconcyled then is loue and  
faith together oure ryghtuousneſſe, oure kee-  
pyng the law, oure contynuyng, oure pꝛoceas-  
dyng forward in the grace whiche we ſtande  
in, and oure bꝛyngyng to the everlaſtyng ſa-  
uyng and everlaſting life. And the woꝛkes be  
eſtemed of God accordyng to the loue of the  
hert, If the woꝛkes be greate and loue lytle &  
cold, then the woꝛkes be not regarded of God.  
If the woꝛkes be ſmalle, and loue muche and  
ſeruent the woꝛkes be taken foꝛ great of God.

And it came to paſſe, that when  
Jeſus had ended, theſe ſayenges,  
the People, were aſtonyed at hys  
doctrine. Foꝛ he taughte them as  
one, hauyng power, and not as  
the ſcribes

The



### An Expolicion of the.

**T**he scribes and pharisees had thrust by the swerde of the worde of God into a scabbard of gloses, & therrin had knitte it fast, that it coude neither sticke nor cutte: teachinge deade workes wythout fayth and loue which are the lyfe and the whole goodes of all workes and the onely thyng wherby they please God. And therfore their audience abode euer carnal & fleshy minded wythout fayth to God and loue to their neighbours.

**C**hristes wordes were spirite and lyfe. Jo. vi. That is to saye: they ministred spirite and lyfe, and entred into the herte and grafted on the conscience, and thow preachinge the law made the hertes perceyue theire duties: euen what loue they ought to God, and what to man and the right dampnation of all them that had not the loue of God and man wyrtten in theyre hertes: and thow preachinge of fayth, made al that consented to the lawe of God, feele the mercye of God in Christe, and certified them of their saluacion. For the worde of God is a two edged swerde that perceth and diuideth the spirite and soule of man a sunder Heb. iiii. A man before the preachinge of Goddes worde is but one man, al fleshe, the soule consentynge vnto the lustes of the fleshe, to folowe them. But the swerde of the worde of God where it taketh effecte, diuideth a man in two, and setteth hym at variance agaynst hys owne selfe. The flesh halinge one way, and the spirite drawynge a nother: the flesh ragynge to folowe lustes, and the spirite calling backe agayne, to folow the lawe and wil of God. A man al the while he consenteth to the fleshe and before he  
be

be bozne agayne in Christ is called soule or car-  
nall. But when he is renewed in Christ thorow  
the word of lyfe and hath the love of God  
and of his neyghbours and the sayth

of Christ wyrtten in hys herte he

is called spyt or spysitual, The

lord of al mercy led vs prea-

chers with power. This

to say tru expouers

of the woorde of

God and spea-

kers to

the

herte of man and delyue

ys from scribes pha-

risees hipocri-

tes and all

false

prophes-

tes.

Amen

XP.

C.



The table  
**A necessarie table of the pꝛyncipal**  
 matters conteyned in thys boke

<b>A</b> brahams welles	fol. ii
<b>A</b> mozt repetyng. &c	fol. ix
<b>A</b> uoutrie	fol. xxxvi
<b>A</b> wyfe how &c	fol. xxxvi
<b>A</b> n admonicion.	fol. xxxix.
<b>A</b> n example how &c.	fol. xlii
<b>A</b> preache of the	fol. l.
<b>A</b> lmouse.	fol. lii
<b>A</b> surer way then pardons.	fol. lxi
<b>A</b> couenaunt wherwith &c.	fol. lxx
<b>A</b> lmouse, prayer &c.	fol. lxx
<b>A</b> lmouse prayer &c	Ibidem
<b>A</b> corrupt trene	fol. xciii
<b>A</b> re. the Austen fyers.	fol. xcvi.
<b>B</b> y couetousnes. &c	fol. xii
<b>B</b> aptisme.	fol. lxviii
<b>B</b> ydes and beastes &c	fol. lxxix.
<b>C</b> hrist vled no tempoꝛal. &c	fol. iiii
<b>C</b> hrist is the gyfte, &c	Ibidem
<b>C</b> ouetousnes is a &c	fol. xii
<b>C</b> ouente	fol. xvi.
<b>C</b> eremoneis must &c	fol. xxii
<b>C</b> haritie moderateth &c	fol. xli
<b>C</b> ouetouse	fol. li.
<b>C</b> hambꝛe to shut &c	fol. lix
<b>C</b> ouetousnes, what a &c	fol. xxiii
<b>C</b> ouetousnes can not &c	fol. lxxiii
<b>C</b> ouetousnes maketh &c.	fol. lxxvi.
<b>C</b> ouetousnes &c	Ibidem
	Lvne

# The table

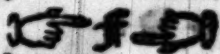
Conetousnes  
Christes churche  
Couenaunt, kepe couenaunt  
Care. What care is.  
Cerementies is



Dogges  
Dogges loue not. is  
Darkenes All knowledge is  
Dayly breade.  
Darchenes.  
Dogges



Except a man loue. is  
Euerie man is is



Fayth loue and hope  
Fleshe and spirite  
Fayth of Hypocrites is.  
Fayth of swyne.  
Fayth, hope and charitie  
Fayeth, hope. is  
false doctrine. is  
false prayer is is,  
Faith  
Fayth bringeth loue  
Fayth  
Faste.  
fastinge is not is  
Faste. The intent of,  
fast. Howe the Jewes is.  
fast The popes fast, is  
fasting The true intent is  
Fayeth of workes is.  
False prophetes is

Ibidem  
fol. lxxxi  
fol. lxxxi  
fol. lxxxi  
fol. lxxxi

fol. vii  
Ibidem,  
fol. xxi  
fol. lxxii  
fol. lxxvi  
fol. lxxv

fol. xxviii  
fol. lxxii

fol. b  
fol. vi  
fol. vii  
fol. vii  
fol. ix  
Ibidem,  
fol. xxvii  
fol. ix

Ibidem  
fol. lxxvi  
fol. eodem.

fol. lxxviii  
fol. lxxxi  
fol. lxxxi

Ibidem  
Ibidem  
fol. lxxviii.  
fol. lxxviii  
Fayth



**The table**

Faith must be toynd  
Faith maketh the woꝝke  
Faith is the kernell  
Fewe finde the  
False prophetes

fol. lxxviii  
folio. xciii  
eodem  
fo. re  
fol. xci.

Godly morning  
Gospell The propriete  
Gospell the true  
Grace and truth  
Glose they that  
Glorie he that  
Goodes  
Goddes couenaunt  
Goddes comaundementis

fol. xxi  
xxv  
Ibidem  
xxvii  
xxviii.  
xxix  
xxx  
xxxi  
xxxii

He that professeth  
How God cryeth  
Hence the second  
Hundred folde  
Holy oyle.  
Howe the spirite.  
He that seeketh  
How a man  
Hate When a man  
Howe to be a  
Handy craftes are

fo. iiii  
v  
xiii.  
xiiii  
xv  
xvi.  
xvii  
xviii.  
xix  
xx  
xxi  
xxii  
xxiii  
xxiv  
fol. xcv.

Impure harted who.  
Iste te pardons.  
Judging.  
Ignorance

\* 3 \*  
xviii.  
xix.  
lxxviii.  
xcviii

Bynge Iehan.  
Kinges ought

\* 4 \*  
xlii.  
fo. xcv.  
Kings

# The table

kyngdome of heauen &c

fol. lxxxi

Lawe what they office is  
Lambes.

fol. li

Learn to lyue in quiete

foli vii.

Loue prayeth

fol. xiiii.

Loue is the &c

fol. lxxxi

Last farthyng

fol. lxxxi

Loue is fulfiling

foli. lxxv.

Lawe what foloweth &c

fol. lxxvi.

Loue be that loueth

foli. lxxviii.

Left hand &c

fol. lliiii.

Leuen

foli. lvi.

Loue is ryghtuousnes

ibide

Loue.

ibide

Moyles face

fol. li

Mekenes

fol. xliiii. liii

Monkes why they.

fol. xlv.

Monkes be cursed

fol. xlv.

Moste accursed who

fol. xxi

Monkes why they

fol. xxi

Monkes made the

fol. lxxiii

Māmon is a god

fol. lxxxi

Māmon maketh &c

ibide

Māmons setuaunt

fol. lxxv

Measure

fol. lxxv

Robodille payne

fol. xx

Offeringes

fol. xxi

Pouertie in spirite.

fol. xi

Peace makynge what

fol. xliii.

Pin



## The table

Princes what they etc	Ibidem
Peace The peace of. etc.	fol. xix
Prayer. The prayer. etc	fol. xxix
Preacher. Why the true, etc	fol. xxxi,
Pollynge. How to auoyde it. etc	fol. xliii.
Princes whether. &c,	fol. xlvii,
Publicans what they. &c.	fol. lii
Promise. Be that. &c.	fol. lvii
Prayer what. &c	fol. lviii
Prayer Gods commaunde. &c.	fol. lix.
Payne. How God. &c.	fol. lxxii
Prayer is a commaund. &c,	fol. xxxvii
Prayer. By. prayer. &c	Ibidem



Rulers, why they were &c	fol. b.
Ryche,	fol. xi
Ryghtuousnes.	fol. xv
Racha,	fol. xxxv
Regimentes. Cuerte. &c	fol. xlii
Rulers be ordeyned. &c	fol. lxxi
Ryghtuousnes of. &c	fol. lxxxi,
Rauening woulfes	fol. xc.



Dwyne,	fol. v. ii.
Dwyne haue no sayth	Ibidem
Set the ensample. &c,	fol. xxi.
Salt who,	fol. xxii
Spiritual why they. &c	fol. xxiii
Scribes and Pharisees. &c?	fol. xxv
Synners we p helpeth. &c	fol. xxvii.
Sowering	fo. xl lxi
Sion.	fol. lxxi.
Shene	Ibidem
Dwyne.	fol. lxxvii
	Drays





## The table

The lawe is	fol. xxxii
The office of a preacher	fo. xxxvii
To swere by God	fo. xl
To perforce an ill oth	fol. xlii
To turne the other	fo. xliii
Two maner	fo. xliiii
The temporall regiment	fo. xlv
To go to law	fo. xlvii
To be perfect what	fol. liii
To blowe trumpets what	fol. lv
The pater noster	fol. x
True prayer	Ibidem
The Pater noster	fol. lxi
To honour Goddes name	Ibidem
That faith iustificieth	fol. lxxii
To annointe the heade	fol. lxxi
The office of	lxxii
The seruantes of	fol. lxxviii
To be Ammons seruants	fol. lxxix
Tempte. Why God	fol. lxxxii
The beame	fol. lxxxv
The riche muste	fol. lxxxviii
the narrow waye	xx
The false prophetes	fo. xxi
The obedience	fo. xxii.
Thornes beare	fo. xxiii.
The holynes	fo. xxvi
	✠ M ✠
Vengeance	fol. xix.
Violence. Not to resist	fol. lv
Wayne glorie	fo. lv.
	* M *
Workes do not	fol. liii
Why god scourgeth	fol. vi.
What the zeale of	fo. xvi
What the moost	fol. xx

**The table.**

Wozkes iustifie not  
Woꝛde Goddes woꝛd;  
Why hypocrite &c  
Why God gyueth vs vp.  
Wozkes iustifie not  
Wozkes what  
Wozkes must be  
Wozkes  
Wozkes are sacramentes.  
Wozkes make  
What care is &c  
Why God suffereth  
What iugynge is  
Who is spiritual,

**Finis tabule,**



fol. xxi.  
fol. xxix.  
fol. xxxi.  
fol. xxxix.  
fol. l.  
fol. lvi.  
fol. lvi.  
fol. lvi.  
fol. lxxvi.  
fol. lxxvii.  
fol. lxxxi.  
fol. lxxxiii.  
fol. lxxxiii.  
fol. lxxxiii.  
fol. xcvi.

**Imprynted**

**At London, at the signe of the  
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sold**